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DECEMBER
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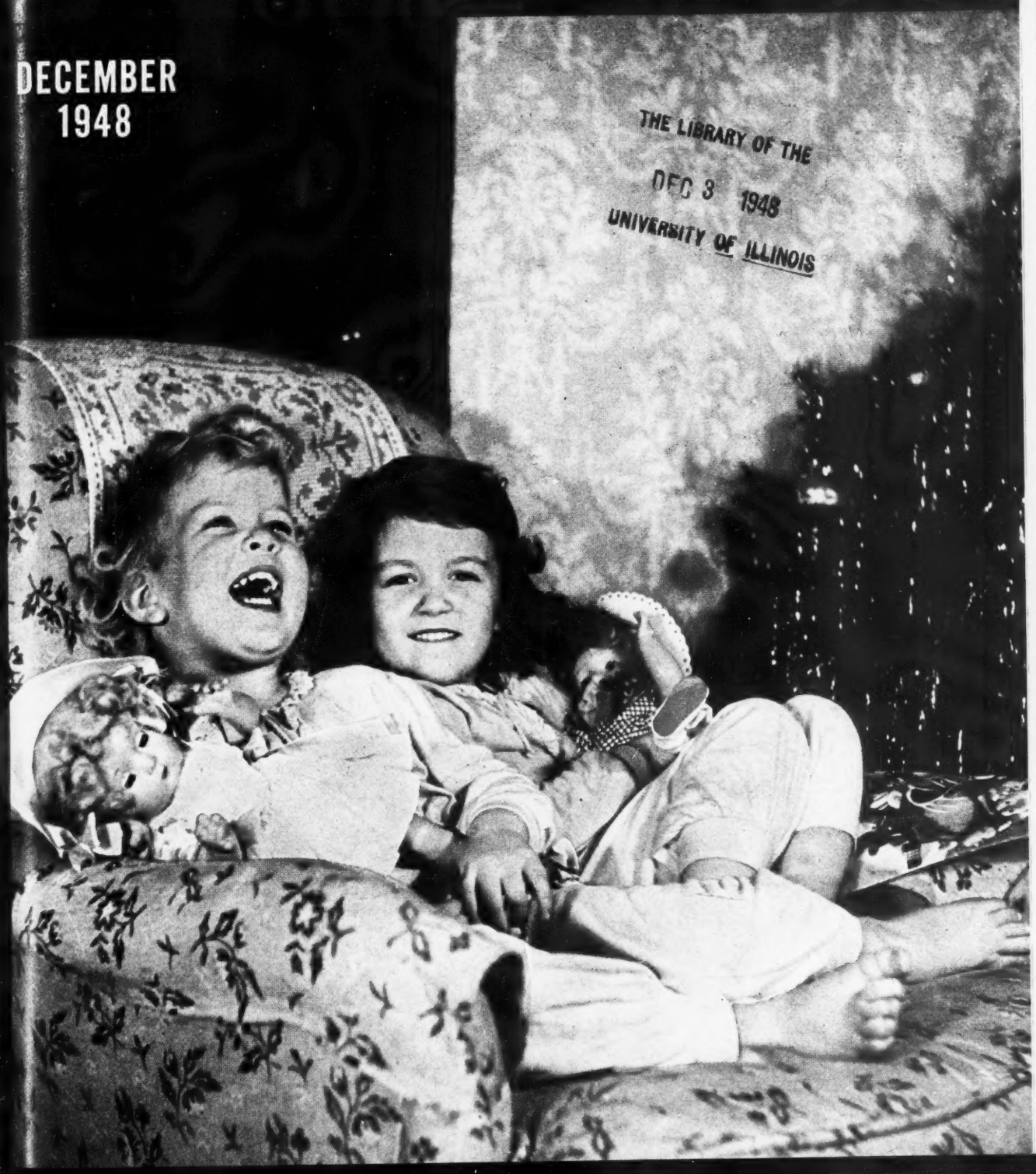

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MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor

ERNEST D. CHRISTIE, Publication Manager

Vol. 49 **December, 1948** No. 4

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In This Issue

Several weeks ago Fred Stettler, a Moody Bible Institute graduate now in Switzerland, sent along a manuscript to us which he had received from a friend in Germany. It was an amazing true story of the fight for faith from the depths of personal tragedy. It tells the other side of Christian war experience—not how God answered prayer by physical protection, but His answer of death by a bullet. The manuscript now finds its way to you in this month's "A Christmas Tale from Old Ukta."

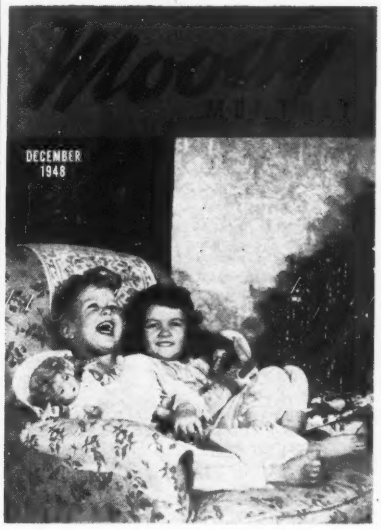
We are glad to be able to introduce Theodore Epp, concerning whom the article "Christian Enterprise" is written. One of our editorial staff visited Mr. Epp this fall and came away with a strong impression that God is using him in an unusual way in his 300 weekly radio outlets. But, says Mr. Epp, every person on his staff, whether his job seems small or large, is contributing as much as he is to this ministry. An important thought.

And we highly recommend the careful reading of the article "Juvenile Crime in Detroit—and the Gospel." It talks about something that many other ministers may be able to use, provided they are willing to take the time to fit themselves for this practical ministry of watching the gospel work in the lives of juvenile delinquents. Not all should attempt it—but some should.

Our last comment concerns Mrs. Haskins' article, "A Personal Missionary Program." In it you will find some very practical suggestions that will bring blessing to you as well as to the work of Christ around the world.

We hope that this month's Christmas menu in MOODY MONTHLY will be both edible and edifying.

THIS MONTH'S COVER



★ All over the land on Christmas morning the sound of laughter of happy children will be heard, and in the cheery greetings of grown-ups will be ". . . peace, good will toward men."

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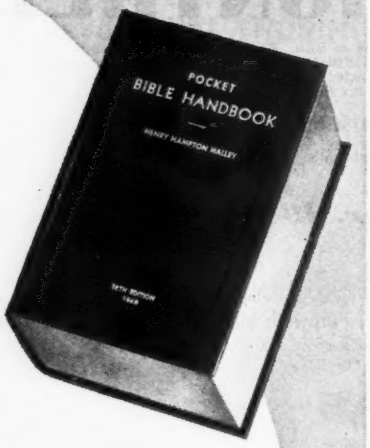

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MOODY MONTHLY: "An astounding amount of related material makes this big, little book a real compendium for Bible students."

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Out of the MIXING BOWL

DORIS COFFIN ALDRICH

Christmas Anticipations

"A NECKTIE would be good," said Jon, "and a handkerchief without a hole in it."

Net-net added, "An' a rubber baby what you nurse a bottle to an' . . ."

"Like Taddie," broke in Timmie, "only Daddy wouldn't want one of those."

It was lunchtime. Mommie and the children were talking about Christmas and what they could give to Daddy. There were several suggestions and many a wriggle of joyous anticipation.

The soup grew cold and the cottage cheese waited in the cinnamon brown bowl while the delightful subject of Christmas was discussed. Christmas . . . presents . . . decorations . . . surprises . . .

Suddenly Jon turned to Becky, "Would you rather have all the presents or the Lord?" he demanded.

Becky's round little face grew serious. She thought for a moment and then answered, "I'll take the Lord." Her five-year-old self was full of earnestness, a sharp contrast to her usual bubbling animation.

"Yes," said Jon, the eight-year-old, "I'd rather have the Lord than presents, 'cause presents don't last, but the Lord does."

(And oh, how He lasts, thought Mommie—down through the years, the months, the days. The "everlasting arms" that are underneath to bear one up in sorrow and trial; the tender, loving Saviour who said, "I will never leave thee nor forsake thee"; the God who is there every minute and whose ear is open to the faintest cry of His weakest child . . . yes, the Lord lasts!)

And we'd rather have Him than presents, all the presents this world could offer. Because presents are things, and things can be lost, broken, stolen and wearied of. But the Lord is a treasure greater than words can describe. Only the heart can sense the span of His love—the length and the breadth and the height of it. And the heart can feel what words cannot express of thankfulness to God for His gift to us, the Lord Jesus Christ, our Saviour.

"I'd rather have the Lord than presents, 'cause presents don't last, but the Lord does."

Editorials

Christmastime

There are those who dislike Christmas. To them it is a heart-killing spectacle of commercialism and business promotion, a sacred day so much violated by the world that, they feel, Christians should have no part in it. And we can easily understand their point of view.

But there are also deep values in Christmas. It is a time of the softening of the heart for the cynical and a time of instruction for the young.

Who does not carry deep in his heart the memories of yesteryears—of other Christmas days? Of caroling on Christmas Eve as youthful voices ring out through the crisp night? Of cheerily lighted windows opened softly to hear the glad news of the Saviour's birth sung once again, while on that same night it is being sung all around the world?

And we remember wakening on Christmas morning very early, and rushing out to see the packages under the Christmas tree all camouflaged by gay wrapping paper and ribbon . . . gathering at family prayers to hear again the old, old Christmas story told once more . . . all the family kneeling there, before the throne of grace, in gratitude for God's great gift of His Son, and for another good year of God's blessing . . . another year of joy because Jesus came.

When at last the gifts are opened, the morning must be spent in trying out the toys, while mother and dad begin their ritual of opening the Christmas cards and thinking of many friends . . . and the house becomes full of the lovely odor of the goose browning in the oven and the cranberry sauce on the stove.

Finally come the guests, and with joyous, grateful hearts the huge table is filled to overflowing. Then the games in the parlor, and when the early winter evening sets in, there are the final snacks for the departing guests, the chores to be done . . . a long pleasant evening with new books . . . and a warm, snug bed. Heart-warming memories.

Memories are not only the heritage of the Christian. They belong in what some have called the realm of universal grace —God's good gifts of homely joys and family happiness that, like the sunshine and the rain, may fall on all alike.

It is just at this point that Christmas gives us our greatest spiritual opportunity, for it is a time when hearts are softer, spirits brighter, the Christ Child more gently seen by sinning hearts, though they understand little as yet of God's plan.

If unsaved friends and backsliding Christians will come to church only at Christmastime, we rejoice at the opportunity to invite them and tell them of Jesus. If friends who know not the Lord gladly receive our cards at Christmastime, we will send them messages from heaven.

Christmas is a time of opportunity to reach hard hearts that become soft to memories of home. We would point every weary wanderer to another home where Christmas never ends, where the gifts of God through Christ forever flow to hearts that stand at peace.

On Reading the Bible

This month the American Bible Society again performs a notable service to Christians everywhere, and to their non-Christian friends, in sponsoring "world-wide Bible reading." A series of suggested daily Bible readings have been chosen, to be read by people all around the world during the days from Thanksgiving to Christmas.

This Bible reading plan began during the war. Officials of the society heard the story of the blessing that came to a mother and her overseas son who were each reading the same Scripture portion each day in their meditations. The same blessing, the Bible Society officials decided, could also come to others.

Now in its fifth year, the program is propagated by the use of book marks listing the Scriptures to be read each day (see page 298). Last year fourteen million copies were distributed, and twenty million reproduced in newspapers, trade journals, house organs, church calendars, and other publications. The book marks were used last year in such widely scattered places as Istanbul, Saudi Arabia, Athens, Cairo, Bankok, Shanghai, Manila, in Europe, Africa and Latin America.

Possibly the most encouraging results, however, from the Thanksgiving to Christmas program is the rapid growth in the demand for the Bible Society's list for daily readings for the entire year. Three-quarters of a million of these were requested in 1947, a million this year, and a much larger edition is anticipated for 1949.

Many readers of MOODY MONTHLY already have their own reading course which they will not wish to interrupt. For them also there is value in this plan as they suggest it to their friends—a suggestion that can change a life. When people begin to read the Word of God things happen.

If We Believe

A Bible-reading people are a Bible-sharing people, and they share not only the Word of God and its message, which is the fruit of all good works, but they also share their substance with those in need.

This month special appeals are being made for funds for the study and prevention of polio and tuberculosis. Many readers of MOODY MONTHLY will want to contribute.

But the Christian can do more than give of his money. How easy it would be for God to reveal the secret of a cure for polio and tuberculosis if God's children asked Him to, through prayer. How long after such prayer before an announcement would be made of a great medical discovery?

The Tragedy of Lawless Christians

A spirit of selfishness, a spirit of antinomianism, of lawlessness sometimes characterizes those who name the name of the Lord Jesus.

When we see that in the world, we deprecate it, but in some measure we must expect the worldling to reflect such an attitude because he is under the domination of him who is lawless, that is, the devil. But we don't expect it in the life of the child of God.

A recent letter from a field director of one of the well-known missions, who had been asked his opinion on missionary preparation, gave this strangely significant reply:

"Frankly, it is the conviction of many of us that the greatest contribution which Christian institutions in the homeland can make in this regard lies in the cultivation of a spirit of discipline and of submission to the Lord and to those under whom they serve.

"Without being unduly pessimistic about present-day trends in evangelical circles, we sometimes feel that there is a very superficial emphasis in many quarters, with the result that young people tend to think more of what they can get rather than what they can give, even in such fields as full-time Christian service. They cannot be too frequently reminded that the Christian life is the life of a soldier, and that it necessarily involves discipline and hardship."

That cuts athwart the common, everyday conception of things. We are more concerned about what we get than what we give—we are more concerned about

ease and comfort than we are about the will of God, and the hardship and the rigor that will be ours if we wholly follow the Lord our God.

The Lord speaks to us through His Word in clear tones when He says, "Not looking each of you to his own things, but each of you also to the things of others." How important it is for the Christian to be careful about his actions toward others. If we are truly taught of the Holy Spirit, we will be considerate of others . . . of their feelings . . . of their views. We may not agree with them, but we'll be considerate. We'll not be selfish and plow ahead simply to get our own way. The Spirit of God doesn't do things that way; and if we are truly taught of the Spirit of God, we'll give thought our actions.

Benjamin Franklin tells us that there are certain virtues which ought to be cultivated. He enumerates in his writings some nine or ten of them, and gives something from his own experience as to how to go about trying to cultivate these virtues. We say nothing against that particular procedure for the worldling, but if we are born of the Holy Spirit, He is living in us and He will teach us these things if we live close enough to the Lord . . . if our minds and hearts are saturated with the Word of God . . . if in prayer we spend the time necessary to be quiet before God and let Him speak.

It is the work of the Spirit of God to produce the fruit that He alone can produce—the love and the joy . . . the peace . . . the longsuffering . . . the kindness . . . the fruitfulness . . . the goodness . . . the meekness . . . the self-control.

In other words, if we *claim* to be born of the Spirit of God, and if we *claim* to be taught of the Spirit of God and are *not* considerate of others, there is *something wrong*. The fault is not the Spirit of God's. The fault is in us. May God deliver us from the spirit of the age, the spirit of lawlessness.

Someone says, "Well, it's very well for the field director of a mission to talk that way about being in submission to those over you, because that would make it a little easier for him." Yes, and the work of the mission will be a bit better. If we want to go back to the days of the Book of Judges when everyone did that which was right in his own eyes, we may do so, but we will do so at the peril of a united testimony for God.

Let us be taught of the Spirit of God. Let us not shy away from this matter of *discipline*, this matter of *submission*, this matter of *selfishness* in consideration of others, not looking each of us to his own things, but each of us also to the things of others.

God hasn't called us to a life of ease. He hasn't placed our pathway along a bed of roses. There's hardship, there's rigor, there's nothing short of death to self for the Christian who will go all the way with God. (*From a chapel talk by President Culbertson*)

No Sermons!

We are not easily upset, but this seems too much to swallow without at least one cry of pain. The Protestant Episcopal Church went on the air October 1 with weekly half-hour coast-to-coast radio programs which do not contain sermons, Bible readings or prayers.

Instead, the broadcast series opened with a twenty-two minute production of a scene from "Cyrano de Bergerac," and continued with other dramatic plays instead of sermons.

We are all in favor of Christians engaging in humanitarian enterprises as an expression of the love of Christ in their hearts, but we are far from certain that "Cyrano de Bergerac" will be very helpful to anyone. The Christian Church has a far greater message than this—a message of eternal life that millions want to hear.

This appears to be one more symptom of the decadence of the visible Church, another case of fiddling while Rome burns. But this time it is the world in flames, while the Church plays happily near by.

Reality

It was past midnight when, suddenly, wakened by no voice or hand, I stared wide-eyed into the darkness of the night. Silence was everywhere. Touched by an invisible hand? For that one moment all the events of the day faded into insignificant proportions, and I could feel only the vastness of eternity.

Worries and cares seemed far removed. The concern for souls, the pleading to accept the Saviour seemed so incredible, so unnecessary, so unreal. God would not send my friends to hell. It was only a dream, this business of salvation, of standing almost alone for God as the world rushed by. They were right, not I. It is a mirage, I said, a childhood fantasy, a terrible nightmare from which I will soon waken to find that all my friends will at last be saved.

And then, yet more eternity pressed upon the soul. No dream, not a nightmare, but true, forever true. These friends of mine are *lost*. For one bare moment the stark reality of eternity without God turned my heart sick within —alone, and lost forever. That friend I lunched with. That man who had been hurt. And then, again, sleep.

When morning came, reality was gone and I could laugh once more, chatting gayly with unsaved friends.

Farewell, But Not for Long

William Norton, of Moody Bible Institute, passed into eternity Saturday, October 23. He went immediately into the presence of the King of glory, and was there rejoicingly received by herald bands of angels who introduced him to his Lord whom he loved. It was a startling contrast to his last days here on earth where, in a hospital room, he had been surrounded for long periods by the shifting clouds of the darkness of unconsciousness. And when lucid moments came, he could not speak except once a few days before he left, when he said a firm "Amen" as we prayed that the surrounding presence of the peaceful Saviour be closely with him as he passed over to the other side.

We prayed, too, that his mantle might fall seven-fold upon us who would remain here to take up the task he left when on September 1, in his eighty-second year, he spent the last day in his office on the fifth floor of Crowell Hall.

William Norton's vision was that of world-wide Christian literature. Dwight L. Moody brought him to Chicago from Mt. Hermon, Mass., in 1897 to head up Moody's dream of an inexpensive pocket book library of the world's best Christian books. This work later grew into the large proportions of the Bible Institute Colportage Association (BICA), one of the first of the Christian publishing houses, which in 1941 became part of Moody Bible Institute.

Free literature was also part of the dream begun by Mr. Moody and vastly expanded by Mr. Norton. Last year free library sets of Christian books were sent to 5,000 grade schools; 6,000,000 tracts and books were sent to the ends of the earth. This ministry will continue through the Institute's Colportage Division, of which Mr. Norton was director.

We cannot sorrow in this our loss. His work was done. His was not an untimely death, as men of the world might think of a godly youth too soon cut off. He was an old man full of years, full of piety. He was a man respected above all by his own employees, who loved him for his exacting sternness in the Lord, his demanding that the Christian give full measure of time and accuracy, as Chris-

[*Continued on page* 265]

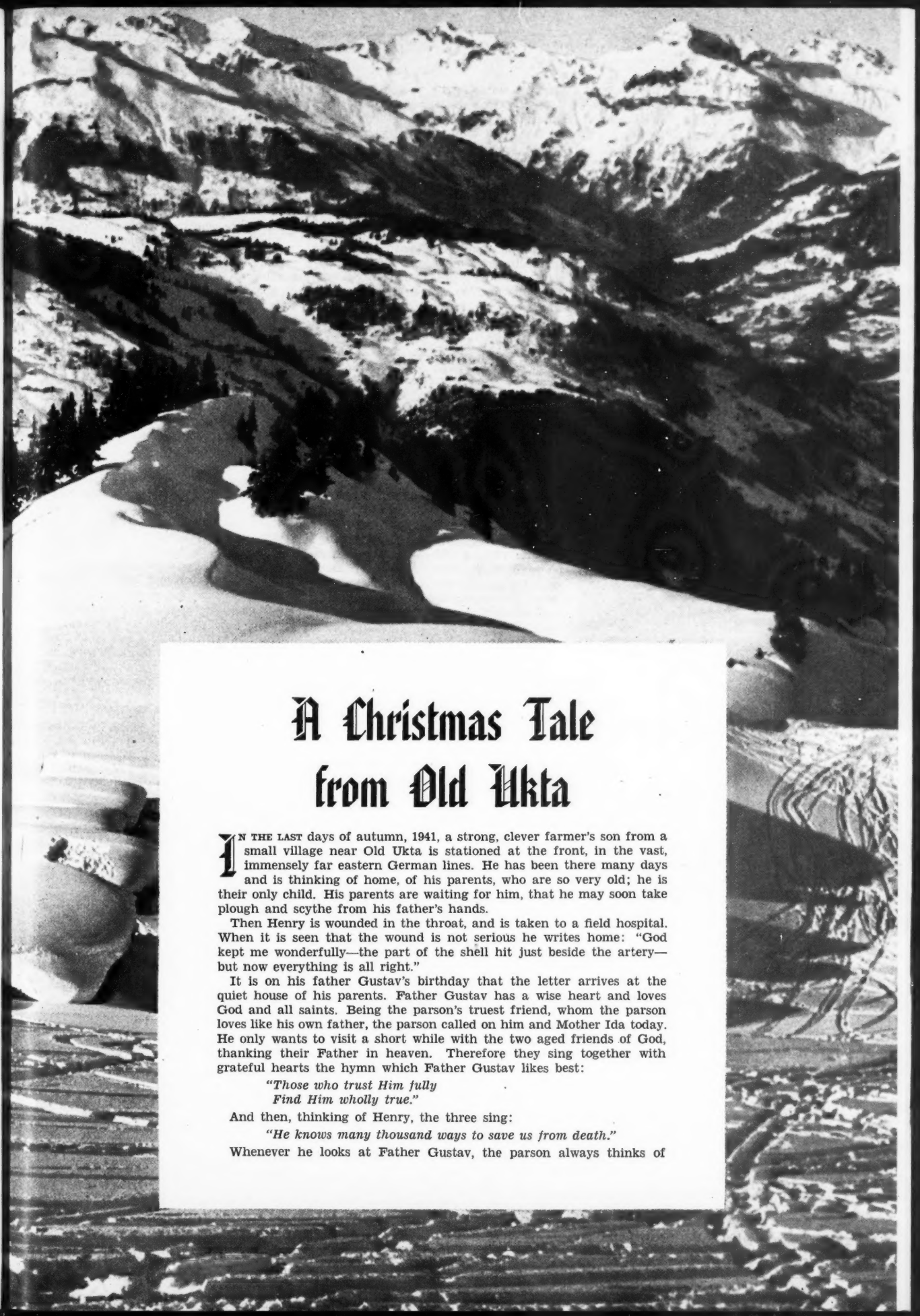
COMING NEXT MONTH (Preacher's Number)

Preacher Moulder. The story of Dan Moulder, country preacher extraordinary, who in his fifty years of ministry in the rural areas of Mississippi has traveled more than 1,200,000 miles for Christ and the church.

You and 1949: Check Yourself Here. A January inventory of your personal spiritual life can make the next twelve months far more blessed and useful. We should judge ourselves so that we need not be judged by others. Here is your opportunity.

Why People Go into Cults. A careful analysis of a major problem. Can such people be brought instead into your church?

The Tragedy of Preaching in Human Strength. Why is it that in apostolic days 3,000 men were saved by one sermon, while today the handfuls are scarce? Can it be that we have, despite our contrary assertion, lost our grip on God's power?



A Christmas Tale from Old Ukta

IN THE LAST days of autumn, 1941, a strong, clever farmer's son from a small village near Old Ukta is stationed at the front, in the vast, immensely far eastern German lines. He has been there many days and is thinking of home, of his parents, who are so very old; he is their only child. His parents are waiting for him, that he may soon take plough and scythe from his father's hands.

Then Henry is wounded in the throat, and is taken to a field hospital. When it is seen that the wound is not serious he writes home: "God kept me wonderfully—the part of the shell hit just beside the artery—but now everything is all right."

It is on his father Gustav's birthday that the letter arrives at the quiet house of his parents. Father Gustav has a wise heart and loves God and all saints. Being the parson's truest friend, whom the parson loves like his own father, the parson called on him and Mother Ida today. He only wants to visit a short while with the two aged friends of God, thanking their Father in heaven. Therefore they sing together with grateful hearts the hymn which Father Gustav likes best:

"Those who trust Him fully
Find Him wholly true."

And then, thinking of Henry, the three sing:

"He knows many thousand ways to save us from death."

Whenever he looks at Father Gustav, the parson always thinks of

Abraham, who also was God's friend. Father Abraham too had but one child—Gustav and Ida had had to wait for him such a long time, almost as long as Abraham had. Henry was born on their thirteenth wedding day—no child before or afterward. Father Abraham and his only son, whom he loves.

Father Abraham is so very glad when his Isaac writes to him from the hospital: "Yesterday was Sunday. I went to the divine service performed in the camps; later on was Holy Supper. I went to our Lord's Table too. The wound gets

Galloway photo

well, soon I shall be quite well."

Soon be quite well—oh, Father Abraham!

Henry has recovered. From the field hospital he returns to the front. Then he writes home: "Dear Mother, the day before yesterday I arrived here, coming from the hospital. Yesterday the service here was in a barn. It was bitterly cold, but the service was wonderful. We sang Christmas carols, all those fine songs. I could not help but think of our church at Old Ukta, where I ought to blow the trumpet tomorrow. O Mother, I believe that very soon we shall celebrate Christmas in peace.

"Yesterday was Lord's Supper too. I was so glad that I could once more strengthen myself for the hard, dark way. I must go to the foremost front immediately—and tomorrow is Christmas Eve. Maybe I cannot write to you for a long time—it seems as if a great attack is going on. Therefore, as tomorrow is Christmas, I want quite quickly to say to you how dearly I love both of you, you and Father."

And he goes to the foremost front. It is that winter that is so cruelly, terribly cold. None of the soldiers have enough furs, nothing has been provided—and the dreadful attack begins on Christmas Eve.

Henry is standing on guard, quite alone on the top of a mountain. He is bitterly cold—and bullets pass and the sky is reddened by fire. Christmas Eve, when the angels sang in the field of great joy and of peace. . . .

At home on Christmas Eve near Old Ukta two friends of God are kneeling in their room before God, praying for their Henry. Tonight they do not go to church—they will go tomorrow—tonight they must pray. Do pray, Mother Ida, do pray for your child! Oh, her heart is calling God and her lips cry: "O God, keep my child, my only child, whom I so dearly love; keep my child; keep him tonight at Christmas Eve, take him under Your shelter and give him a blessed Holy Night. I pray You, don't let him perish; look at my child, protectingly hold Your hands over him!" And Father Gustav prays his prayer: "For God so loved the world, that he gave his only begotten Son."

And then they read the Christmas story of the Old Testament—Father Gustav likes the Old Testament so very much—of the father who gave away his child, as our Father in heaven gave His Son for us. Father Gustav reads:

"And God said: Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him there for a burnt offering upon one of the mountains—"

Father Gustav's voice trembles and Ida says, "Do read on, Father, it it God's Word, and what God is writing is good."

"And Abraham rose up early in the morning . . . and took . . . Isaac his son . . . "

But when Gustav reads the words:

"And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven . . . "

he cannot go on; tears overcame the strong man. He shuts the Holy Bible: "Mother, the angel of the Lord is calling him—that is enough . . . "

In the same hour Henry is standing on his mountain. He is so terribly cold. And tonight it is Christmas Eve. He tries to think of Christmas songs, but he cannot remember them—he is too tired, he cannot think anything at all; no Christmas song comfortingly comes into his mind. All his limbs are trembling with cold and from the loneliness and the terror of the night. But always in his soul sounds the verse:

"Make an end, O Lord,
Do finish all our misery!"

Over and over again, fever is shaking him — he gets hot — then he turns icy cold—he must pray, think, sigh:

"My Lord, pray, make an end!"

There are the hissing bullets—and he is so lonely—and, O God, he is so awfully cold!

Then, suddenly, Henry—be quiet! But Henry cannot but sing, though quite slowly; however so loudly that God in heaven listens, and it cut in God's heart tenderly:

"Those who trust Him wholly
Find Him wholly true."

Henry, what's amiss? His spirit gets bewildered. Today is Holy Night—Henry, do you not see? Look above at the sky. It is so red, so bright as if eternity lets shine its light for you. Look, what a light—see, Henry, the angel is coming to you.

A bullet hit our Henry in his heart. He did not feel anything. For in that very moment when the bullet screamed, an angel was standing at his side, and quite softly loosened his soul from his weary, frozen body and led it gently yonder into great joy.

On Christmas morning when his parents were sitting at church, Mother Ida could not stop weeping secretly; nobody noticed it but the parson. But God saw it too, and He counted all her tears—oh, so many tears wept by mothers sorrowful and afraid. But as God loved those old and devout people, He filled their fearful, weak hearts with His good Spirit. Slowly He prepared them, and when many weeks later they got the bad news, Jesus was sitting between them in their room and filled their souls with comfort of eternity and heavenly splendor.

And so it was that God wonderfully fulfilled the prayers of Mother Ida: her Henry had celebrated a blessed, joyful Christmas—a Christmas at Home—with God. Therefore remembering him for the last time at the divine service we sang for him, Mother Ida cried, but loudly Father Gustav sang with us:

"Blessed be thou, faithful child,
God Himself hath given thee
The palm of victory."

Gustav and Ida are still living in their small cabin on the Kuttina near Old Ukta. And I think they are still singing their dear family song, and they think of their Henry when they sing:

"They who trust Him fully
Find Him wholly true."

Then it is that Old Ukta and heaven are wonderfully close together, just as they were on that wild Christmas Eve.

Hidden things have a ministry. Consider the healing power of darkness. In darkness the vision is limited, but the soul finds enlargement—the night brings out the stars.

Ignorance has the power to discipline. We chafe at the unknown future, but are then cast on the infinite reserves of God. Thus the soul is subdued into reverence.

And death itself has a ministry. We think it cuts short and thwarts life. It really gives life momentousness and sublimity.—Max I. Reich

Satan Seeks Opportunity

By HARRY K. HOBART

A GREAT revelation of the workings of Satan, the archenemy of the Church, is given to us in the book of Ephesians. The second chapter shows us the operation of the satanic influence upon our lives before we were saved. It teaches us that when we were children of disobedience, our course was ordered, our actions impelled, and our spirits controlled by the great enemy of man's soul.

But in the last chapter we have the opposite side vividly presented. Here we are shown a Christian armed to the teeth for aggressive warfare against him. Armed cap-a-pie with God's panoply of war, the child of God is able to repress and oppose him.

Between these two—that of being under his direct control and that of being clad with the whole armor of God—comes the solemn warning of Ephesians 4:27: "Neither give place to the devil."

This is a clear call to those who have been delivered from the dominance of Satan, not to give him room to operate in or through them. In the unsaved this sphere for Satan's operations is always open. He can work through them to accomplish his purposes at will; but with the saved, that place must be granted him. That is why Satan is ever seeking an opportunity to make the Christian give place to him.

If there is one thing above anything else which Satan desires, it is that the child of God should doubt or disbelieve his existence and personality. But if there is one thing above all others that the Bible presents concerning Satan, it is his personality. It teaches us very definitely that he is more than a mere power or influence; he is a person. It attributes every known faculty to him: he can walk, he can talk, he can see, he can fight. He has perception; he has appreciation; and, worst of all, he has deception. Since he has all the attributes of personality, according to Scripture, why should we doubt that he is a real person and that he tries to work in mankind.

Satan once held one of the highest positions in the ranks of the angels, but he rebelled against God, and this is why sin was found in him. The Bible does not tell us how all this was possible; it merely presents the fact that he aspired to become as God, and influenced many angels to follow him in open rebellion against God. From that time until now he has been the avowed enemy of Christ, and is animated with the malignant purpose of seeking to stamp out everything that bears the image of God.

This fact is clearly traceable throughout the annals of history, and is even more pronounced in the glorious history of redemption. All through Scripture we can see how Satan has contested every development in the scheme of redemption and has worked assiduously in every age to thwart the purpose of God. Even today he works through God's children to stem the progress of the gospel and render believers impotent in their work.

NOW, THE QUESTION may be raised, "What is hindering Satan in working freely through believers?" The answer is, he looks for someone who will give him "place"—a chance to work. He cannot enter in where a believer is concerned unless the believer grants him permission, and, sad to say, too often the saints of God do aid the devil in his malicious work. Some are very effective agents in the accomplishment of the devil's purpose. Let us therefore consider the question, How do we give place to the devil?

Undoubtedly the greatest of all the causes of giving place to Satan is not abiding in Christ. As Christians, we must never lose sight of the fact that since Christ is the One whose blood has cleansed us from sin and whose death and resurrection have imputed righteousness, He is also the One from whom we must receive our daily nourishment.

It is the Lord as the Vine in whom we

"And what more blessed morn than this to pray that life might be an endless Christmas day." Galloway photo.

are called upon to abide. John 15 reveals this beautiful and intimate relationship which the believer should have with Christ in his everyday experience. "Christ in us and we in Christ" is the blessed truth of the relationship which should exist, and which will exist if we desire it to.

Are we at all times in intimate contact with Christ, having nothing at all beclouding the realm of our communion? Is there that close walk with our Lord moment by moment without anything coming in to interfere? Do we find ourselves momentarily depending upon Christ for life, substance, power, yea, for our very existence? That is what is meant by abiding in Christ.

It is sad, but nevertheless true, that many of God's children are not thus abiding. They are not drawing their substance for life from the only pure source, the True Vine, but they are continually running to the devil's springs to try to eke out an existence. There is not intimacy and closeness of walk in their lives, but a great gap between them and Christ, which gives the devil ample sphere for working through and walking between the believer and Christ.

Ah, Christian, when will you realize that there is no true spiritual life outside of abiding in Christ? You may have an existence, but what a miserable existence! Our Lord said, "Without me, ye can do nothing."

No wonder, then, that we find so many unsaved people saying, "I wouldn't go to that church; those people are just a bunch of hypocrites." It must make all the imps of hell laugh and cause heaven to blush when they see the saints of God being used as mere puppets, turned this way and that at the devil's pull. How sad! But what a dreadful reality that the saints of God, because they do not abide in Christ, help the devil in his work of damning souls and hindering the gospel of Christ and the mission of the Church.

Another way in which we give the devil a sphere of activity in our lives is by neglecting the appointed means we have to abide in Christ—studying the Word and prayer. Although these are continually being emphasized, they need to be iterated and reiterated, again and again, until the Christian will see the indispensable place they hold in his life.

What place does the Word of God have in your life? Is your Bible left on the shelf to accumulate dust? Do you just barely read it, saying you haven't more time for it? Most people have time every day to read the newspapers; others have time for what they consider their treasure houses of fiction, but they have no time for the Word of God. We can be sure that when our minds are filled with fiction and our hearts centered upon the events of the world, the devil will soon be using our faculties, both mental and physical, to his advantage. Only constant feeding upon the Word will enable us to repel the enemy of our souls.

What place has prayer in our experience? What about that private prayer closet—when were you in it last? How long has it been since you got away from the voice of the world and the hustle of life and had quiet communion with your Saviour? If your prayer life has fallen off there is only one reason—Satan has found a place in you.

The devil is busy keeping you busy. He will do all he can to keep you from prayer. He will make you so busy that you will have no time for anything but work. He will get you so tired that you will have no desire for anything but sleep. He will give you ten thousand and one different excuses why you shouldn't go to prayer meeting, but I will give you one all-consummating reason why you should be there: because your soul needs it. It is one of the means whereby you are fortified against the onslaughts of the devil.

By allowing Satan thus to separate us from the Word and prayer, we bring very sorrowful results in our lives. It takes us farther away from Christ and renders us more susceptible to Satan's attacks. We become indifferent in soul, careless in life, and backslidden in heart, but worst of all, a useful weapon for the hands of Satan.

Perhaps, of all the ways in which we give place to the devil the most noticeable is our inconsistency. Inconsistencies in the lives of Christians do more to help the devil's cause and keep lost sinners from finding Christ than any other single reason. We have what we may call shortcomings, or failures, or even peculiarities, but most of them should be called by their right name—sins. It is these things that make the Christian, and consequently the Church, full of inconsistencies.

There are three main things in the hearts of Christians that result in inconsistency — indifference, coldness and worldliness. These are out of keeping with a Christian's profession and don't belong in his heart. Because of indifference to the things of the Lord, coldness entered, with the result that the soul was pulled through the slough of worldliness to seek to pacify itself.

To those who read this, who once knew the warmth of real fellowship in the Saviour, but have allowed indifference to creep in so that now there is no response to the things of the Lord, won't you realize the foolishness of it all? These things will never satisfy your soul. You are only giving place to the devil and affording a sphere of operation whereby he may carry out his purpose through you.

Through our lives, actions and words we are causing the conscience of sinners to be hushed to the voice of the convicting Spirit. They look upon the believer in all his indifference to the things of the Lord, his coldness of heart, his long face over the circumstances of life, and turn their backs, saying, "Humph! They tell us there is something real in Christianity; they tell us there is joy in knowing your sins are forgiven, that there is peace in Christ. But look at them! We don't want anything to do with such hypocrisy."

What dreadful consequences, that by our failure to abide in Christ, to feed on the Word, to enter into the prayer chamber, and to live consistently, we give place to the devil, aid him in his mission to damn souls and restrain the Spirit's working! Should not this cause us to hang our heads in shame and have sadness grip our hearts at such realization?

We feel moved to cry out, "How can we assure ourselves that we will not give place to the devil, or allow him any opportunity to use us to accomplish his purposes?"

Ephesians 6 answers that question most definitely. Our foe may be strong; he may be subtle; he may be wise; he may be cunning, but we are assured of victory over every one of his tactics if we put on the whole armor of God. We are commanded to use the provisions the Lord has made for us in this fierce conflict, which is being waged "not against flesh and blood, but against principalities, and powers," the hidden realms of darkness, yea, even the archenemy Satan himself.

If you will study each piece of armor named and realize its significance, you will find it distinctively refers to some phase of the person and work of Jesus Christ. He is God's provision for every conflict with the foe. As Paul says, "Put ye on the Lord Jesus Christ," or in other words, "Abide in Christ." This is the secret of repelling all satanic attacks.

Let us remember the message in Reve-

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★ ★ ★

I Cannot Understand It

CHARLOTTE KRUGER

I cannot understand it—
  Why Christ should love me so,
Why He should leave the glory
  To walk this earth below.

I cannot understand it—
  Why He should die for me,
Why He should shed His life-blood
  Upon dark Calvary.

I cannot understand it—
  Why death should set Him free,
And now He's back in glory
  To intercede for me.

I cannot understand it—
  Why He shall come some day
To take me up to heaven
  To dwell with Him for aye.

I cannot understand it—
  This love He has for me,
For I am so unworthy,
  And He all purity.

But how I love Him for it!
  And how I long to be
More like Himself from day to day
  Until His face I see!

★ ★ ★

A Letter from MRS. MINISTER

By MRS. FRED T. FINK

KATHY, dear,

When the last page of your letter dropped from my hands into my lap, somehow, for a little while I just sat quietly, and prayed that I would find the right words to answer it.

You made it all so real, so real! I could just see you sitting there in your wheel chair as I remembered you from my last visit, sitting bravely erect, graciously playing the hostess, with that determined little smile not quite hiding the hurt underneath—the hurt of being shut away from the active life you'd known, and the knowledge that you would never walk again still a burning disbelief in your heart. Oh, yes, I know we talked about it and prayed about it, and you assured me you were reconciled to whatever God's plan might be for your life, but even then I knew that, fervently as you wished your words to be true, they weren't, quite.

And then, I could see you, as you say you were the other day, sitting there in that sunny bay window, looking out at all the busy life below, trying to read your Bible, and all the time the words would blur into a meaningless jumble. All you could see was the wonderful past and its successes, the whirl of busy days, especially after you'd come forward in the meetings and were so active in the young people's group . . . And when you tried to picture the future, the succession of interminable days stretching on into months and years and YEARS, suddenly the smoldering rebellion you'd hardly known was there swept over you and engulfed you, like an avalanche from the very pit of hell itself . . . that precious Bible was flung from you, and there you were, screaming and screaming, your clenched fists beating the sides of the chair which held you captive, your heart and lips crying out in frustration and rage and despair against the God who had allowed this thing to come upon you . . .

You'll never know how breathlessly I hurried on to the next paragraph, Kathy, never. For what I hoped to see, and did! Oh, the blessed relief of reading on. Your sorrow and remorse, when you "came to yourself," as you put it, just *had* to be there. The blessed peace you found in confession and prayer just had to come, if the preaching of Christ had really availed in your heart and life.

You know, dear, there are many, many who have faced similar crises who, when the storm receded, were left cold and desolate, still held in the bonds of their rebellion, still resisting the Master's hand, still struggling and unwilling captives, until ultimately they have even doubted their own salvation, and given themselves completely over to their doubting and despair. For a breathless moment the fear that you were writing to tell me *that,* held me spellbound.

You'll forgive me, I know, but little can you guess how much "rootless" Christianity there is today—the kind that springs up in the rocky soil of the parable, "receiving the word with joy, which for awhile believe and in time of temptation fall away." And little can you guess the amount of patient resowing of the Word it takes in the hearts of such; how much chastisement, refining, remolding is required before they can know the sorrow, remorse, confession and prayer which denotes a broken and contrite heart, the broken spirit so needful to deep and lasting peace, if, indeed, the blessed Holy Spirit continues to strive with them at all.

And that, Kathy, is the answer to your question, "What makes it all so different now?"—that "broken spirit." You are still in that wheel chair. Your hopes of ever leaving it are as dim as before. You are still captive, but with what difference, a *willing* captive! Somehow, I can't help but think of that story of the beautiful bird which was caged by its master and, day after day, suffered its confinement and his ministrations, until one day, even as yourself, it could go on no longer. In a fury of resentment it thrust itself wildly against the restraining bars, beating its wings futilely against the sides until it lay at last exhausted, a broken and bleeding thing, at the bottom of the cage. It was thus the master found it. Tender hands lifted it, bound up the wounds. The struggling little thing soon grew quiescent, seeming to sense its utter helplessness and dependence upon him.

As the days passed the broken body mended and the companionship between the two was sweet to see, a thing to be marveled at. Finally the day came when the bird's hesitant flutters to greet the master as he approached the cage ended in flight, and it stood, well and whole, in his hand as he opened the door of the cage. And he, remembering, in deep compassion, bore it to the doorway, and held it aloft . . . For a moment it hesitated, not seeming to realize what was transpiring, and then it slowly rose up and away, in a beautiful arc of flight, only to swerve and fly unerringly, unhesitantly, to the door of its cage. Companionship with the master was sweeter than all the freedom it had known before.

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"Bells of Christmas, sweet and clear,
Echo across the fading year." Gendreau photo.

. . . because the darkness is past, and the true light now shineth.—I John 2:8b. Harmon

Christmas Gifts

By C. NORMAN BARTLETT

How can we be roused out of our apathy toward the rich gifts in Christ that God waits to bestow upon us?

WE ARE NOW in the rush of Christmas shopping. To the best of our ability we have listed the names of all the friends and relatives whom we wish to remember with presents. But the chances are ten to one that when the glad day finally arrives we shall find that we have made one or more distressing omissions.

What to give to those we love is often a very real problem, for we naturally want to select the most suitable remembrances for the various individuals on our Christmas list. And yet even at best we are bound to make some mistakes.

With all the fuss and strain of Christmas shopping there is, nevertheless, a real joy and satisfaction in buying gifts for those who are dear to us. We look forward to the happy surprises we are keeping in store for other members of the family circle. It is hard to wait until the time comes for all these joyous secrets to be unwrapped.

But because of the trouble and expense attendant upon the increasing commercialization of this holiday season, Christmas has become for all too many men and women something of a bugbear to be faced and borne with grim fortitude. What a pity that such should be the case! For material gifts are a sort of parable or analogy of what ought to take place in the religious experience of those who appreciate the deeper meaning of Christmas.

WE DO NOT NEED to be reminded that on Christmas Day we commemorate the coming into the world of Jesus Christ to be the Saviour from sin. Christ was, indeed, God's supreme gift to a lost world.

Let us not, however, fix our eyes too much on the past, whether viewed from the standpoint of history or of personal experience. While it is true that Jesus was born once for all in the flesh in the little town of Bethlehem nearly two thousand years ago, it is just as much a fact that He is ever being born anew spiritually in the hearts of penitent sinners.

God gave Christ *for* the world in the incarnation. But He wants to give Him *to* every soul who will accept Him. In fact, apart from such personal appropriation the gift of Christ *for the world* avails nothing so far as the individual is concerned. The Father longs to bestow His Son as a personal gift upon an ever-increasing number of receptive souls. Can He make use of us as His messengers in the furtherance of this precious objective? The giving out of Christmas baskets to the poor and needy is a blessed custom in many churches. But how incomparably more blessed to let God send us forth to bring the Christ of Christmas to men and women who, regardless of their temporal lot in life, are spiritually destitute and eternally lost without Him.

We dwell much upon the thought of God's gift of Christ to us; and it is well that we do so, for we can never begin to exhaust the riches of this great truth. But there is a companion theme of profound significance that we are all too prone to neglect, that of God's gift of us to Christ.

In reading the prayer of the Lord Jesus for His disciples recorded in John 17, our hearts are strangely warmed as we note how again and again the Saviour refers gratefully to His apostles, and to all who should be brought into the fold through their witness, as those whom the Father had given to Him; they were God's gift of love to His Son. And it is just as thrillingly true that all believers in Jesus, of every time and place, have been given to Him by the Father.

All this being so, does it not hold true that when we engage in personal evangelism we are used of God not only in giving Christ to souls, but also in giving souls to Christ. Thus we are privileged to contribute to the bliss of the Father in bestowing new-born souls upon His Son, and to deepen the joy of the Saviour in receiving such souls as gifts of love from the hand of His Father. What an unspeakably precious and sacred ministry is ours as soul-winners!

But we need not confine our thinking on this theme of Christmas gifts to the

initial experience of conversion. While it is gloriously true that the very moment we yield ourselves in faith to Jesus He becomes our Saviour for time and eternity, we must not overlook the fact that we may enter into a progressively fuller appropriation of the treasures of grace that are at our disposal in Him.

WHAT DO YOU WANT for Christmas?" May we not hear God addressing this question to our hearts as we draw nearer to the day when we celebrate the birth of His Son in the Bethlehem manger? How shall we answer? What do we deep down in our hearts really want most from God this Christmas? Surely even the costliest articles of a material nature would be but gilt and tinsel in comparison with the priceless treasures in Jesus Christ that are ours for the asking. Why, then, are we so easily satisfied with our present possessions and meager attainments in grace?

How can we be roused out of our apathy with reference to the rich gifts in Christ that God waits to bestow upon us if we will but ask Him? A look into the depleted stock in the storerooms of the soul should cause us to turn to the Lord for spiritual replenishment. As we gaze upon the shattered ideals, broken resolutions, tattered patience, threadbare courage, rusty convictions, and faded dreams that litter up so much of our inner life, how can we help but beseech God to equip us anew this Christmas season with those graces of the Spirit that will enable us to be spiritually well-dressed and to live triumphantly for our Master from start to finish of the new year that is just around the corner?

Who of us, regardless of how well off we may happen to be in this world's goods, does not at some time or other think of how we could make very profitable use of a little more money than we happen to have in our possession? It is not always easy to refrain from envying those who enjoy a higher degree of financial prosperity than we do. If only we had some of their dollars to spend on things we have wanted for years!

Would that we were one-half as eagerly desirous of attaining to the spiritual affluence of Christlike followers of the Master, whose attainments in grace are far and away beyond anything we have ever acquired. If only we coveted spiritual riches as passionately as we seek to swell our bank accounts! A wealth of faith punctures a faith in wealth.

Those of us who have ever had occasion to take a small boy through a large store around Christmastime can well recall how he clamored for almost everything in sight, especially in the toy department. How trustfully he told Santa Claus what he wanted. May we not this Christmastime make our way anew through the pages of God's Word, until our hearts are so inflamed with longing at the sight of all the treasures of truth and grace spread before us on every hand that we can rest content with nothing less than God's best for us in the way of spiritual enrichment.

THESE CHRISTMAS DAYS should challenge us not only to a fuller appropriation of what Christ has to give to us, but also to a more complete dedication of what we have at our command to give to Him. He longs for hearts and lives wholly yielded to Him, that upon them He may exercise His creative love and grace to the full.

The happiness that the artist finds in reproducing upon canvas the glories of a majestic landscape, the delight that a florist takes in laboring in his garden until it is abloom with flowers of every variety of color and fragrance, the satisfaction that the poet experiences as he puts his glowing thoughts into deathless rhyme—all these are but faintly illustrative of the bliss flooding the heart of our Saviour as through the Holy Spirit He works out His eternal and gracious purposes in the lives of those who have given themselves to Him in wholehearted surrender.

Such reflections as these should prove an incentive to renewed devotion to our Lord. Let us pray our God to show us what He most wants from us at this Christmastime, and then let us gladly give Him all that He asks, regardless of what it may cost us in the way of hardship, danger, or sacrifice. What more fitting day than Christmas for a renewed giving of ourselves to Jesus Christ for His service?

As a matter of common courtesy, we express our thanks by word of mouth or in letters to those who remember us with Christmas gifts. Our real appreciation, however, is shown in the use we make of the gifts we have received and the enjoyment we derive from them. How a father grieves when his children seem to neglect and find no satisfaction in costly gifts that he has bought for them at Christmastime. And surely our Father in heaven must sorrow when He beholds His blood-bought children treating with indifference and lukewarm response the Christ He has given them at such infinite cost. Let us bring happiness to our Father this Christmas by taking renewed delight in Jesus.

According to Romans 8:32, the gift of Christ is the measure of God's immeasurable love. In and with Christ He gives us all things needful for living the new life. God not only gives us Christ, but He gives us grace to live the Christ He gave. We are provided with ample ability and equipment for attaining to success in the greatest of all fields of crea-

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Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1:17. Luoma photo.

Five Major Displacements

By Rev. A. J. Turvey, D.D.

EVERYBODY, believer and unbeliever alike, is asking this twofold question: "What is wrong with the world, and can we expect permanent peace?" Something is radically wrong, and on every hand people are asking, "What is it?"

The Word of God makes clear that there are at least five major displacements in the world. With these displacements there is naturally a derangement of the whole. Take our bodies, as an illustration: If our kidneys, lungs, heart, liver and stomach were out of place, what kind of a body would we have? The same would apply to any organization, local, national or international.

Dr. Turvey, pastor of the Federated Church, Capac, Mich., for eleven years, also has an outstanding radio ministry on station WMPC.

Things cannot be right while they are wrong. It would seem unnecessary to say such a thing, yet that very thing needs to be said just now. When Paul and his associates came to Thessalonica the multitude said: "These that have turned the world upside down are come hither also" (Acts 17:6). That is precisely what the world needs, for things are wrong side up.

We have witnessed the spectacle of the world's diplomats gathered to bring about "world peace" and "to make war impossible," without the slightest attempt to diagnose the world's disease. Universal peace is what God has promised (Isa. 2:1-5), but God tells us also how it will come about. The world will not be right until these five displacements are righted. Since these are wholly and only in God's power to right, we must wait, and in the meantime finish the only work He has given us to do—making Christ known to all the earth . . . preaching the gospel to every creature . . . evangelizing the world in this generation.

THE FIRST MAJOR displacement is the *Church.*

The true Church is a separated body made up of individuals who have been born again and called out of this world into vital relationship with the Lord Jesus Christ. This mystical body is not to be confused with what the world calls Christendom. The true Church is a personality and is represented in the Scripture as a chaste virgin. Said Paul: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

The real citizenship of the true Christian is in heaven (Phil. 3:20, R.V.). We are "not of this world" (John 17:14). We are strangers and pilgrims here (I Pet. 2:11). Heaven is our home. We look for a city whose Maker and Builder is God (Heb. 11:10). We desire "a better country, that is, an heavenly" (Heb. 11:16). At present, believers are out of place—"in the world, but not of the world." We are destined for heaven, and one day we shall arrive there in state and glory.

Therefore the Church, the Bride of Christ, is out of place. She is here on earth, but she belongs with the Bridegroom in heaven. The apostle Paul wrote of the translation of the Church in I Thessalonians 4:15-17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

THE SECOND MAJOR displacement is the Jew.

The land of Palestine was promised to Abram and to his seed forever (Gen. 13:14, 15). God said to Abraham: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (v. 17). "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

Later, Joshua was told to "go in to possess the land, which the Lord your God giveth you to possess it" (Josh. 1:11); and finally the people settled in it, conditionally (Deut. 28:58-64). But we know that as a result of their disobedience, they were "plucked from off the land" and "scattered among all people" (vv. 63, 64). The reasons are made clear in Deuteronomy 29:25-28, closing with the significant words, "as it is this day."

We know that the Jews are to be finally settled again in Palestine, their "own land" (Ezek. 34:13; 36:24; 37:14-21). But at present, the Jews are out of place; they are not reckoned among the nations, and are still anything but the "head" (Deut. 28:13) of the nations.

Some may be surprised to hear that the dispersion of the sons of Israel can have anything to do with the world's sickness. They are not aware of the fact that God separated the Hebrew people from the nations of the world for a very definite purpose. The call of God was fortified by the Abrahamic covenant. Certain promises were given to all the descendants of Abraham. This covenant never has been abrogated.

God's Word tells us the world will have no peace until peace centers at Jerusalem. That is looking toward the day when the Jews will be assembled by God from the four corners of the earth and turned back into the Holy Land of their fathers.

God declared through Jeremiah, the prophet: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God . . . And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul" (Jer. 32:37, 38, 40, 41).

THE THIRD MAJOR displacement is *Satan.* [See another complete article in this issue concerning this vital factor.]

Satan is the usurper, the liar, the deceiver, the accuser, the murderer, and yet men follow him, believe him, live for him, serve him, fight for him and die for him. He is the prince of this world, "the prince of the power of the air, the spirit

that now worketh in the children of disobedience" (Eph. 2:2).

Satan has usurped this position, not only in the world, but in the hearts of men and women. He is at present out of his place. That is why the world is sick and getting sicker.

The story of this great adversary runs from Genesis to Revelation. The Bible tells us that as we approach the time for the Saviour to return in glory, the devil will increase his activities, knowing that he has but a short time (Rev. 12:12).

Evil men and seducers will grow worse and worse, until that day when Satan is cast into the bottomless pit by the Lord Himself (Rev. 20:1-3).

Educators, scientists and reformers may do much to make this world in spots a more pleasant place in which to live, but its disease is deep seated and widespread. The final cause of it is Satan and his diabolical schemes being wrought out through sinful nature. For the present, the only effective check on the development of sin is the gospel of our Lord Jesus Christ laying hold of the hearts of men and producing the experience of the new birth. As for the world order, all man's improvement plans are doomed to fail so long as the devil is out of his proper place—the bottomless pit.

Reformers have tried about everything to bring unregenerate men under control. Sometimes it would appear that some progress has been made. The world, however, has to be forcefully reminded that, in spite of the best schemes of its great thinkers, it is "getting no better fast." The devil must first be put in his proper place. "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence cometh thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it" (Job 1:6, 7).

Here is Satan's present work of deception:

In the international world, Satan offers wars, revolutions, paper pacts and undeclared wars vs. the Prince of Peace and the Millennium.

In the political world, Satan offers the ballot box and political propaganda vs. the gospel of God's grace.

In the social world, Satan offers reforms and fraternities vs. regeneration and a new life.

In the educational world, Satan offers the man-made philosophy of evolution vs. the Genesis account of creation.

In the religious world, Satan offers Modernism vs. Fundamentalism; human document vs. the Word of God; born better instead of born again.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

During the Millennium Satan will be bound in the bottomless pit. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3).

Satan's final place is revealed in Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

THE FOURTH MAJOR displacement is *Christ*.

When Christ was on earth, men hated Him without a cause, despised and rejected Him. They said, "Away with Him! Away with Him!" and they released Barabbas and crucified Jesus. They did not want Him then; they do not want Him now.

Christ is out of His place, not only at the head of governments and national affairs, but out of His rightful place in the hearts and lives of men and women.

Christ is now sharing His Father's throne: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12).

Christ belongs on the throne of His glory on this earth, according to the faithful promises of God, but at present Satan (the usurper) is "the prince of this world" (John 12:31), "the god of this world" (II Cor. 4:3, 4), and the "prince of demons" (Mark 3:22). And we know that "the world lieth in the evil one" (I John 5:19, R.V.). So Christ is temporarily out of His right place.

His destined place is on the throne of David. He is to have a visible kingdom established at Jerusalem. Righteousness and peace can never reign upon this earth until Christ rules from sea to sea.

In Isaiah 9:6, 7, you will see that the promise of the universal reign of the Prince of Peace is related to His setting up the throne of David so long fallen down. "The zeal of the Lord of hosts will perform this!" God will again set up the Davidic throne in Jerusalem on this earth.

This also is the definite promise made by the angel of the Lord who appeared to Mary (Luke 1:30-33): "The Lord God shall give unto him the throne of his

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Ministering Spirits

Hebrews 1:14; Psalm 34:7

SADIE LOUISE MILLER

Angels came from heaven one holy night,
  Telling shepherds of a Saviour's birth;
Singing, "Glory be to God on high,"
  Bringing news of peace, good will to earth.

White-robed angels came to sorrowing hearts
  On the morning of the first Lord's day,
Saying, "Seek not Jesus, He is risen;
  Come ye and behold where once He lay."

Angels came again to wondering souls,
  Gazing upward from a mountain height,
As they there beheld their Lord ascend
  And a cloud receive Him out of sight.

Gracious words they brought to those who stood,
  Eyes transfixed on heaven's misty glow:
"This same Jesus shall return to earth
  In like manner as ye see Him go."

Angel guards, encamping round about
  Those who feared God's name and preached His love,
Brought to them deliverance and strength
  Guiding them with wisdom from above.

Ministering spirits yet today,
  Sent from heaven according to His word,
Serve God's own with messages of truth
  Filled with sweet assurance from the Lord.

Myriad hosts again proclaim the birth
  Of the Christ-child, as noels they sing.
From each tomb a voice of comfort speaks:
  "Christ is risen. Death has lost its sting."
Living words of triumph still resound:
  "Jesus shall return as Lord and King."

Christian Enterprise

By Rev. Theodore H. Epp as told to Bernard Palmer

Want to be a full-time Christian worker but you can't speak or sing? There's still a place for you in God's service.

I WISH it were possible to impress upon Christian young people everywhere the importance of the seemingly insignificant tasks in Christian service. So many who are eager to be in full-time work for Christ look at the task that is offered and say to themselves, "I don't want to open the mail or pound a typewriter or wrap papers. I want to be really doing something for the Lord."

Actually everyone here at the broadcast is a personal soul-winner, whether he is transcribing dictation, reading mail or bringing the message on the program. It doesn't make any difference what phase of the work one is doing; all are working together to the end that men and women might come to know the Lord.

Take the music for example. There probably isn't anything more important to the success of the broadcast than the music. It is the chief means of attracting the unsaved, of holding their attention so that the message reaches them. We have even had testimonies of men and women being saved as they hear the gospel in song. Should the musicians feel that because they aren't doing the actual preaching they are not accomplishing anything for Christ? Certainly not. Their part is fully as great as mine.

Let's take a typical case. The singers attract the attention of the unsaved listener and the message convicts him.

★ ★ ★

Editor's Note: Mr. Epp is the director of the "Back to the Bible Broadcast," with studios and offices in Lincoln, Neb. The program originated in a basement room in Grand Island, Neb., eight years ago and was aired over KMMJ, a local station. Since then the Lord has blessed the ministry until the broadcast is numbered among the largest in the nation, with several hundred weekly outlets, including several foreign short wave stations and an estimated four million listeners. In addition, two publications, *Good News Broadcaster* and *Young Ambassador,* are published, with a combined circulation of 110,000.

He wants to hear more, so he writes in. His letter goes first to the one who opens the mail. That doesn't sound as if it were a very important task, does it? It's just a matter of slitting the envelopes and reading the letters. But for the moment, the person who receives and reads that letter is the ears of the "Back to the Bible Broadcast," listening to what the lost one has on his heart. Without a consecrated, competent worker opening the mail, reading and sorting it, the initial contact might be misplaced and lost. If that should happen, of what value would be the singing and the message to that soul who is seeking Christ?

The first contact is made by the one who opens the letter. But the matter doesn't end there. The man wasn't saved by the message; he was only convicted of sin. His letter must be answered and the way of salvation made clearer than it had been before. Someone must dictate the letter. But it can't be sent that way, on the wax cylinder of a dictaphone. It must be transcribed by a typist, efficiently and neatly.

Perhaps some literature is to be included. An office boy is sent to the stock room, where the person in charge must select the proper pieces.

Every person who was on the program, as well as every person who handled the letter, including the stock room clerk and office boy, are links in the chain that has been forged to bring this man to Christ. Try to remove the work of anyone—the singers whose beautiful music drew his attention toward the program and the message, the mail sorter, the typist, or the one who dictated the reply—and what happens? The whole effort in this soul's behalf comes to naught. All of us are working together, accomplishing many more times what one could do if he were trying to do it alone.

WHEN THE LORD first laid it upon my heart to start this broadcast I was everything. I swept out our little basement office. I read the mail. I furnished the music. I spoke. I sent out the mail. I didn't have any help at all, so whatever was done I had to do.

At the end of ten months of working alone, I had only 413 persons on my mailing list. I worked just as hard as I do now, but that was all I could deal with. Last year, with a staff of about sixty to share in the work and assist with the hundreds of details, we han-

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How to Multiply Your Usefulness

By GEORGE S. SCHULER

Mr. Schuler, senior member of the music faculty of Moody Bible Institute, is recognized as one of today's contemporary hymn-tune and gospel song composers.

There is a lad here.—John 6:9.

THE SIGNIFICANCE of one lad among five thousand men depends largely on the purpose of the gathering. In a gigantic building project, he would have a very minor part, if any; in matters of counsel, wisdom, or experience, he would have little or nothing to contribute. However, the mere mention of a lad among five thousand would seem to suggest something of importance.

The fame of Jesus was so publicized that the attention of multitudes was focused upon Him. The out-of-town folk, who were gathered for the Feast of Passover, welcomed the probability of seeing demonstrations of His miraculous power and the possibility of hearing such words as had never fallen from lips of a man.

In a desert place, a large company of people had tarried in the presence of Jesus far beyond the time of the evening meal. Since it would take about two hundred penny-worth of bread to abate their hunger, the disciples urged Jesus to dismiss the gathering, but He was not so minded—those who would follow Jesus are never dismissed from His presence! Inquiring as to the food supply, He was informed that a lad was present who had five barley loaves and two small fish.

Of the four Gospel accounts, only John mentions the lad as the possessor of food. Why he should have been the only one in the crowd who had any food is beside the question. The fact remains, he had five barley loaves and two small fish. "But what are these for such a gathering of people?" was the inquiry of the disciples. The answer was given in that *all were fed.*

It matters little why the lad was present. He may have seen a manifestation of Jesus' power on other occasions. He may have been playing truant; he may have been looking for a job. Indeed, his mother may have forbidden him to follow the crowd. What he did there is what matters. The point of interest and importance is: he gave *all that he had* in the form of food.

To have been the means of abating the hunger of five thousand would have been ample compensation for the lad. Ah, but little did he surmise, even in the wildest flight of imagination, that for this act—giving of his food to Jesus—he would be further rewarded with honorable mention in the Bible, and, also, the story of his act would be read by men of all nations. He was, indeed, the recipient of great blessing.

This simple story illustrates a very important lesson. Do not say, "I am only a lad, what can I do among so many who are greater and mightier than I?" Remember the lad of the text gave what *little* he had. "I do not have any talents," you say. The lad of the text might have said, as did the disciples, "What are five loaves and two fishes among so many?" Take note: it is *yours to give; it is His to bless* and use. Jesus manifested His delight in this act of giving the bread and fish by bestowing a blessing on the lad's gift.

Can you not visualize the boy standing on tiptoes, craning his neck in an attempt to see over the shoulders of the disciples who were receiving the food from the hands of Jesus? His eyes bulged with surprise as Jesus multiplied his food. What emotions the boy must have experienced when he saw his bread and fish being broken and given to the disciples for distribution. It is not unreasonable to believe that the excitement of it all robbed him of whatever appetite he may have had.

Oh, that we may have the scope of our lives similarly enlarged and multiplied by the divine touch of Jesus—the touch which gave health to the sick, sight to the blind, hearing to the deaf, and life to the dead. What a wonderful Jesus we have!

Let us not hesitate or countenance any fear when yielding ourselves and our possessions to Him. Though we may not know what the future holds in store for us, we do have the assurance that *His touch* amply satisfies.

To yield to Him does not presuppose that we will be called away from our cherished ambitions, or that we will be assigned to places not of our choosing, or asked to perform unpleasant tasks. Our commission may be to stay at home while others are called to labor in distant lands. To be in *mission fields* when we should be at home, or to be *at home* when we should be on the *frontier* will not give us the joy and ecstasy which the lad experienced when he gave of his substance to the Lord. Let Jesus perform the miracle. Let our part be the giving of ourselves, of our possessions, or both, to Him.

REMEMBER THE STORY of the rich young ruler? Notwithstanding his wealth (usually considered a source of joy and pleasure) the young ruler experienced sorrow—the opposite of joy and pleasure—because he did not consent to having his possessions *touched* by Jesus. By withholding, the young ruler became poorer—spiritually poorer, of a certainty. Had he sold his many possessions he might have discovered that their intrinsic value was far below their paper value—he might not have been so rich after all. Who knows? On the other hand, had he obeyed Jesus' request, he might have been a great benediction to Christendom, equal perhaps to Peter or Paul. We may have had the Epistle of the Rich Young Ruler.

To be sure, a person born blind cannot comprehend the glorious sight of a rainbow, or the gorgeousness of a reflected sunset in the western sky, both of which captivate one's attention; nevertheless, loss is sustained by having impaired sight. Many are not aware of loss when withholding their loaves and fishes, but those who have relinquished all to Jesus well know that the withholding ones have missed much: the joy of beholding other worlds with new sunrisings and settings, new rainbows, new seasons, new flowers, and new birds. What loss is theirs! What a gain for those who give!

And so, may Jesus be invited to touch whatever your loaves and fishes may be. Nothing He touches remains the same. Did not twelve baskets of fragments remain after the feasting? The lad was further rewarded in that these twelve remaining baskets of food were *his per-*

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THE CITIES OF REFUGE

Joshua, Chapters 20 and 21

By CARL ARMERDING

THE divine solicitude for the safety of the manslayer, as set forth in Joshua 20 and 21, is a matter of deepest interest. It presents quite a contrast to all of the war and bloodshed we have been reading about so far in this book. Of course, the Israelites were but the instruments in the hands of Jehovah for the extermination of nations that had proved themselves utterly unworthy of existence. The iniquity of the Canaanites was notorious. They had defiled their land until it actually vomited them out (Lev. 18:25). It was on this account that they were being expelled.

Now we know that constant occupation with such matters is apt to make human life appear very cheap. The terrible increase in the number of murders being committed in our country since the World Wars seems to bear that out. But the One who knows the very thoughts and intents of every heart, and who hears the innocent blood crying to Him from the ground (cf. Gen. 4:10), anticipated all of this.

Before the work of exterminating tne Canaanites had begun, while Israel was still in the desert, the Lord commanded Moses to set aside six cities of refuge, "that whosoever killeth any person at unawares might flee thither." Such a one was to have the opportunity of presenting his case to the congregation, and he was to be granted a place of safety where the avenger of blood might not pursue him. Accordingly, "Moses severed three cities" on the east of Jordan as cities of refuge (Num. 35:9ff; Deut. 4:41-43).

An Illustration of Salvation

All of this has been used many times to illustrate the gospel as we preach it today. And one has no desire to detract in any way from such use of this portion of the Word of God. But there is more than one way of looking at these things. If we think of them in connection with Israel, and it was primarily on their account that these things were written, it is easy to see how well they fit their case as a nation.

It was Peter who said, "Ye men of Israel . . . killed the Prince of life." But he also added, "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:12-17). To use the words of Paul in another connection, they did it "ignorantly and in unbelief" (I Tim. 1:13). And we recall that the very One whom they crucified prayed, saying, "Father, forgive them; for they know not what they do" (Luke 23:34).

On the other hand, according to a parable spoken by the Lord Himself, there is a sense in which they were willful murderers. It was when they recognized Him as the Son of God and as the Heir that they said, "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him" (Matt. 21:33-39). They would not have that Man to reign over them (Luke 19:14). Therefore "the wrath is come upon them to the uttermost" (I Thess. 2:16). Their city was burned (Matt. 22:7), and they themselves scattered abroad.

Nevertheless, in common with the Gentile, the Jew has enjoyed a day of grace. Thus we can see in these cities of refuge that which is both historical and prophetic. And the whole plan was not man's idea, but originated with God Himself. Truly, He is "the God of all grace."

The fact that there were three cities on either side of the Jordan is a wonderful illustration of the fullness of that grace and that it is for all who will avail themselves of it. It was "for all the children of Israel, and for the stranger that sojourneth among them, that *whosoever* killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation" (Josh. 20:9).

The cities in the land itself are referred to in connection with mountains, and they are also said to be "appointed" or "hallowed." Thus we may think of them as representing the divine, or heavenly, side of salvation. They seem to be distinguished in this way from the three cities on the east of Jordan which are said to be "assigned," and nothing is said about mountains in connection with them. They may represent the human, or earthly, side of God's great plan of redemption, wrought out by Him who is both Son of God and Son of Man. No doubt there is much to be learned from the meanings of the names of these cities, and their locations. But we leave that for the reader to pursue for himself.

Our Sure Refuge

In Hebrews 6:18-20 there is a reference to all of this, but it is by way of contrast rather than by analogy. That, of course, is in keeping with much else that is set forth in the Epistle to the Hebrews. The manslayer in olden times might flee to a city of refuge, and be admitted there, but he could not be sure of being allowed to remain. That would depend on the judgment of the congregation (Num. 35:24). Moreover, if admitted, his continued safety depended on his abiding in the city. If the avenger of blood were to find him outside of the city at any time, he would have to forfeit his life.

We get an illustration of that in the case of Abner, the son of Ner, who was slain at the gate of Hebron by Joab for the death of his brother Asahel (cf. II Sam. 3:27). Again, Ahab was slain at Ramoth-gilead, another city of refuge (I Kings 22). That evidently was the judgment of God upon him for the murder of Naboth. In referring to these cases, we are not passing on the merits of either, we are merely using them as illustrations.

Another point to be noticed is the fact that the refugee could not return home until the death of the high priest who happened to be in office at the time. That means that if the high priest were to outlive him, he would never get home; he would be an exile the rest of his days. One can see no "strong consolation" in that.

On the other hand, we who were once the children of wrath even as others have fled for refuge, not to some earthly city, but "to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast." Our High Priest has died and risen again. He has met all the claims of divine righteousness and holiness. And now we have peace with God through our Lord Jesus Christ. By so much is the substance better than the shadow. The cities of refuge were merely a shadow of good things to come. But in Christ we have "the very image."

Give 48 Cities to Levites

The cities of refuge are mentioned again in Joshua 21 as cities which were given to the Levites, but in every case,

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Harmon

A Personal Missionary Program

By DOROTHY HASKIN

THE PERSONAL TOUCH is the added something which makes things appeal to us human beings. That is especially true in the vital matter of missions, for we put ourselves so much more fully into missions if we have a special missionary of our very own.

Have you one? If not, wouldn't you like to adopt a missionary as your personal emissary?

We all know that the way to adopt a missionary is to get the name of one from either the missionary secretary or the pastor of our church, and then write a letter to the missionary. But, oh, it's that letter which stops most of us! Probably you groan at the very thought of writing a letter. Perhaps that is because you feel you have nothing to write. But take heart, you don't have to say anything unusual. Tell him you are praying for him and are interested in his work. He won't expect you to say anything else.

Gradually, as you begin to share interests with him, you will think of more to write. And you can always tell him of the work of the kingdom near you: what the minister preached on Sunday, and how many were out to the Wednesday night prayer meeting. A missionary is interested in the things of the Lord, no matter where they happen. And if you live in an isolated place where there is no church, or only a cold one, you can tell the missionary how much you miss Christian fellowship. He will understand, for he too misses it!

The missionary's answer will probably be what is called a "circular" or a "report letter." This is either a mimeographed or carbon copy of a letter sent to several people. The missionaries send report letters because of time limitations and because they tell the same news to everyone to whom they write, even their mothers.

If you are really in earnest about backing the missionary, you should answer the report letter. Some missionaries send out two different report letters, one to those who have said they were interested but seldom write, and the other, a more intimate letter, to those who pray and write to them often. As you continue to write and prove that you really want to be friends, you will graduate into this second class; or the missionary will add notes to the bottom of the circular letter, until in time you will receive personal replies.

You see, this business of adopting a missionary isn't quite as easy as it sounds. It's simple enough to get a name and write a letter, but after that, you have to win the missionary's friendship. I'm afraid this is true because missionaries have learned from experience not to expect very much from people. Too many have written once in a flash of enthusiasm and never written again. So be prepared for the friendship to ripen gradually, and then, if you are patient, you will find a rich treasure in the correspondence, because God picks His choicest to be missionaries.

When you write, please don't wait for an answer before you write again. If takes months for a letter to reach missionaries on the other side of the world, months for the answer to come back to you, and more months before they receive your answer. This takes far too long—they need your loyalty and interest more often than that. I know of one missionary who becomes so excited when the mail arrives that he can't open it that day or he wouldn't sleep that night. He has to wait until the next morning. He is so excited because he is eager to know who has been praying.

If a letter means that much to the missionary, you should write often! Set yourself to write at least once a month. Perhaps there is something you can use as a reminder. I attend a monthly prayer meeting for China and use that as a reminder that another month has passed. The next evening or so I write my missionaries in China of the meeting, who were there, for whom we prayed, and add a personal note—if I can think of one.

MORE THAN ONE missionary has told me that the thing she misses most on the field is a dime store. Think of the inconvenience of not being able to buy the many small items that you and I buy each week! The missionary has to take everything he will need with him, or wait for someone to be thoughtful enough to send the needed item. When you write to your missionary, slip something into your letter. The postal rate to most foreign countries is five cents an ounce, and the average letter doesn't weigh that much.

Stroll around the dime store and select a flat item to send. If you use a large-size envelope, you can slip in extra writing paper. Missionaries enjoy attractive stationery on which to write their friends. Or include a birthday card. Pretty greeting cards aren't on sale in foreign countries and many missionaries delight in having one to send to a friend. Oh, there are so many things you can enclose—vegetable or flower seeds, band-aids, gummed reinforcements, labels, seals, hairpins, buttons.

If you ask your missionary what small items she would like, you may be surprised at the different things she will mention. One single woman missionary asked me for a razor blade. It is logical that a razor blade would be useful and that she would have no way of getting one, but I would never have thought of sending it.

And do use attractive stationery. For instance, use note paper with lovely flower pictures on the first sheet. A missionary in Africa wrote me that she used the front page of this type of stationery for a picture in her bleak room.

What do you do with your magazines after you read them? Stack them in the corner for a few months and then give them to the junk man? I'm afraid most of us do, but we could mail them to missionaries. To mail, take an envelope, cut it open at the ends and roll the magazine in it. Then all you have to do is seal and address it. It goes at a very cheap postal rate.

If you want to be a trifle more ambitious, mail your missionaries a monthly package. They like to receive cleaning powders, Kool-aid, or package puddings. (The kind to which one adds only milk

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That Dangerous Age

By Horace A. Larsen, Th.D.

We need to know the child's "stumbling" in order to help

Now and then one hears a reference to someone who is supposed to be in "that dangerous age," as if when a year or two more elapsed, life would then be easier and the danger passed. The entire journey through life is fraught with danger to the body, to the mind, and to the soul. Every age is a dangerous age.

We place red lights and warnings at danger points on the highways to advise caution, but few are the warning signals placed about the danger points of our personal lives, and seldom are those we see heeded with the concern which they deserve.

Childhood encounters many dangers besides those of the measles and the mumps. Never has there been an age in civilized countries when the children suffered as much as today. Most of this is in the emotional and spiritual realm. Children are universally disturbed by the upsets of our modern life. They absorb the conversations and the attitudes of their elders, translating into emotional tendencies the fears expressed and the attitude presented, yet without being able to filter out the exaggerated and the false, or to balance it with personal confidence and past experience. Those who deal with children constantly recognize the disturbances of adult life reflected in them, producing nervous symptoms and distorted ideas.

Just as a stone often changes the course of a stream, so a perversion of attitude in early years often diverts the course of a young life into unhealthy channels, which continue to direct the life ever afterward. Since it is true that most of our emotional patterns and thought concepts are formed in extreme youth, and that in later years these are amplified but rarely changed, we see the vital importance of guiding the thinking and the experience of childhood in right ways.

We read the admonition, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Often we exercise caution as to how we teach some things that we feel the child should know. We forget, however, that the careless word, the daily lives we adults live before them, and the expressions which we thoughtlessly use are all taken in by the alert child, to become a part of his life.

The growing child arrives at a particularly "dangerous age" when he enters what we call the adolescent period. The "growing pains" of the body are matched by the "growing pains" of the soul and the personality. In order to understand these young folk we should know something of the unfolding drama of life. Physically, the forces of the body are changing boys and girls into young men and women, and the change is often so drastic that it affects the whole balance of personality.

Physicians tell us that children often stumble because they have not become accustomed to the new sizes of arms and legs—the growth being faster than the ability to adjust. The awakening of individuality is one of the symptoms of adolescents. They want to be important—to do things—find answers to their questions—carry out the urges which continue to present themselves. The world suddenly grows very large and complex. One moment they are sure of themselves, the next they are terribly confused.

A happy home life and understanding parents are stabilizing influences helpful to the adolescent in the transition from squirming childhood to confident youth. We need to understand their "stumbling" in order to help.

Christmas is here. Devaney photo.

OUR JUVENILE DELINQUENCY problem is most often a problem of parental neglect. When children need love, understanding, and a sense of security, they too often encounter indifference, neglect, confusion, and even positive evil influence in the home. In seeking to help young people who have become involved in difficulty, we often must undo the hurt they have suffered from such surroundings before rebuilding ideals and guiding their lives into the right channels.

Adolescence is the age of rebellion. This is one of the characteristics that marks it as a dangerous age. Horrified parents sometimes gasp at the extreme opinions and the haughty independence of their adolescent boy or girl. Usually this is quite marked where the parents have exercised rigid control and discipline over their children without the consent of their will. We may say "do this or that" or give our "no's" to young questioners, but we shall harvest a crop of rebellion if we have failed to give fair reasons for these answers and neglected to guide, with caution, the growing personality into a true way of life.

Love and understanding are ties which are not easily broken. All others are snapped by the growing independence of the awakening individual. This is the time for fathers to mean much to their sons, and for mothers to be close friends to their daughters.

Let us not stand on the opinion that merely being the mother or father of children is enough and that "if our children want to know anything they can come to us." Counselors of youth know that young people often bring their questions of life and personal problems to strangers because they feel "Dad doesn't care," or "I'm afraid to talk to Mother about such things." Usually they are right in their judgment, for in the first approaches to the questions of personality and life they met with unconcern, indifference, censor, or in some instances, plain ignorance.

The rebellion of the growing individual is the beginning of a natural and necessary process. It is the start of an independence from parents, and we need to understand this. Boys and girls cannot remain forever under the protection of parents and, as is often the case, the parental "all thought out for you" pattern and the "now do as I say" design. The boy will very soon turn the corner to manhood and the girl will quickly be transformed into a young woman. All the guidance we can possibly give our children should have been given before this time. To start the process now is but to repeat the war-born phrase of "too little—too late."

Every parent ought to study at least one of the many fine books on child development as a guide to helping their own children. The rise of sex consciousness and the insistence upon information make a sympathetic approach imperative. Large percentages of adult failures are due to faulty sex education. This can be either the lack or the wrong kind of education. To relegate this task to the public school or to the absorbing of such information from companions is to invite the disaster of having the basic things of life interpreted on the animalistic level of life, and to have missed the privilege of leading youth up the high road of Christian living and spiritual reality.

A happy home life and understanding parents are a stabilizing influence in the life of the child.

The church has become one of the agencies supplementing, but not supplanting, the home in teaching the implications of sex on the definitely Christian level. Caution must be given church leaders to do the task fairly, or the confidence of youth may be shaken.

THE YOUNG PEOPLE of college and young adult ages face a new set of problems that can prove dangerous indeed. Life decisions are made in the post-high school age which are of great importance. We might be able to group these important areas into three designations, such as career, faith, and love-life. Within these words are worlds of new adventures. An important factor to recognize is the decisiveness of these areas. Decisions in any one of them will exercise life-long influence.

Translated into questions, the young person is asking first, "What shall I do with my life?" He is as ready capital to be placed as an investment. It will become increasingly difficult for him to change bankers. Wise vocational guidance and definite Christian conceptions of the stewardship of life will help the Christian young person to do the right thing with the talents of his life. Square pegs in round holes are never happy, nor do they fill the role assigned them in the kingdom. Only faith multiplies the talent. Let us help youth answer this question.

We are often afraid to face the fact that between the adolescent age and that of the young adult the largest percentage of loss is suffered by the church. The packed junior department, usually held in the biggest room of the church, gives way to the half as large intermediate department. Our first big loss has occurred and we cannot overlook it.

True, this happens in a measure even when we try earnestly to avoid it. Where intermediates, the church school term for beginning adolescents, are treated as individuals and an intelligent effort is made to answer the exasperating needs of these young folk, the number staying in the church and Sunday school is much greater.

Now follow through to the high school, or senior department, and notice that for every young person in the room we have had three or four of the junior age. Increasingly we see that the second question, "What shall I believe?" is vital, and the fact that these age groups are dropping out of the church, the church school, and the youth activity groups of the church poses the question as to whether faith was made vital to them. Possibly the answers to life's problems were either missing or inadequately presented. How desperately the church needs to reach these young people is reflected in these facts.

Christian education must be paralleled to a growing experience or it will never help young people. They need guidance in the Christian answer to immediate and pressing problems. Direct and definite courses designed to prepare young people for love and marriage, for the role of homemaker, breadwinner, and parents must be in the curricula or we shall lose them to the church. Let us put the

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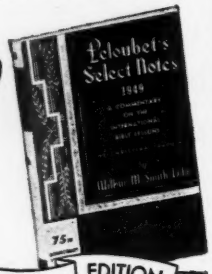

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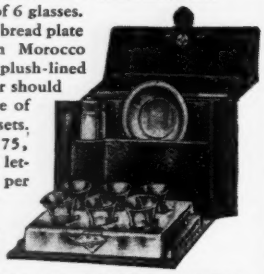

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blame where it belongs. We have failed them before they deserted us. They had needs which we did not meet. We failed to replace the childhood interpretations of faith with the fuller explanation and the larger unfoldings of the life of faith in terms of practical living.

It is a tragedy to have grown-ups explain that they attended Sunday school until they were of high school age, phrasing their excuse for further attendance in such a manner as to explain that they had learned about all there was to know concerning Bible truth. These had never known the church to have solved a personal problem. They were strangers to the fact that the Christian faith is the answer to life in any crisis, and that in the church there is to be found a fellowship that understands them as individuals and whose hand is ever readily extended to steady them in times of weakness or danger.

This basic misconception of young people concerning the church often comes from the church's failure to help prepare them for life, and is directly responsible for the great loss in attendance of those who are in the most active ages of life and who could help turn the tide for the kingdom of God if their abilities were available.

ONE MORE QUESTION completes the list. The young person asks, "Whom shall I marry?" These actual words are seldom used, but the growing awareness of a hunger for a mate with its urge for companionship must be met. Many of our fine Christian young people marry mates who make little or no profession of faith, and so are soon lost to the church and forced to live a life requiring constant compromise. We owe it to our young people to help them find the environment in which companionship can ripen into love and marriage.

The marriageable age is most assuredly a dangerous one. Under the promptings of instinct and the hunger for human love, young people are prone to fasten their affection upon less worthy mates. One need not stress the point that once married the course of life is unalterably set, "for better, for worse; for richer, for poorer." These words of the marriage ceremony are fateful words and all too true. Divorce is only a partial answer to even the worst of marriages. Once the bubble of romance has broken, the heart breaks also.

Many ministers refuse to marry couples unless they have the opportunity to thoroughly counsel them on the basic needs of marriage and so have the chance to more adequately prepare young people for it. In counseling those facing marriage, the absolute necessity for a spiritual foundation should always be stressed and explained. When we can get young people to pledge that they will read the Bible and pray together, we have led them to the rock upon which they can securely build. Pity the poor young people who begin with sinking sand, for floods will come and the tempests rise in the experiences of facing life together.

Little is said about the dangers of the

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RUTH ANGEL, *General Director*

period called "middle age." Mostly we seem to feel these people get along well, for they are at the age of achievement and self-sufficiency. There are, however, three specific dangers in this period. Let us examine them. They arise largely in the age group of those from thirty-five to fifty years. The first danger is to fail at home while making an apparent success in business. Broken homes and personal dissatisfaction with mates is quite common. The early ardor of love has not been replaced with that solid affection that grows stronger with the passing of the years. In the whirlwind of a busy career, many men are too occupied to give their homes and families a real chance. With a man it is the age of achievement. His hardest and most effective work is being done at this time.

A word of caution might be given to married couples who are in these years of life. Continue the understanding, love, and confidences of your youth, for your partner is undoubtedly just as needy of the human touch of love at this time as earlier in life when the struggle to succeed was more difficult.

A second danger of middle age is that of frustration where earlier ambitions have been unrealized. The bite of discouragement and the chill of failure take heavy toll at this age. The looking glass and the calendar warn that time is short. Few women can appreciate the fears that grip a man's soul when such thoughts come.

The psalmist trusted the protection of God against the terror by night and the destruction that came at noonday (Ps. 91:5). The prophet Isaiah told of grace and strength available to those who would walk so they would not faint nor be weary (Isa. 40:31).

There are a lot of weary people in the world. Many of them are the middle aged whose dreams somehow did not come true. This is not the place to analyze the law of reward, but many times it has been the lack of sowing that now lessens the harvest. They that walk by faith should not find this age aught but one of joy in the service of the Lord.

We have already intimated the third danger of the age of achievement, a danger which threatens particularly the successful and the ambitious. This is to live without God and in the strength of self. We once owned a car that had a peculiar type of speedometer. When going up to thirty miles an hour the hand on the dial was illuminated in green; it became orange from thirty to fifty, and bright red after that. The symbolism is quite clear. Green was a safe speed, orange showed a touch of danger and intimated the need of caution; red was dangerous. The parallel is quite the same for one's life. Green are the early years of one's life, the growing years. We take stock of our lives in the middle years. They can be dangerous, but after fifty anything can happen. May it be the kingdom of our Lord we build while we are still creative, not merely walls of brick and wood.

Why should we say much about the last

[*Continued on page* 308]

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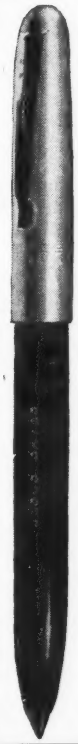

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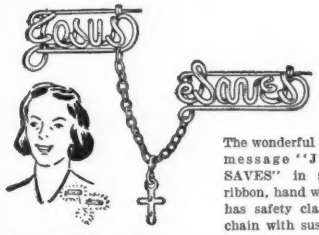

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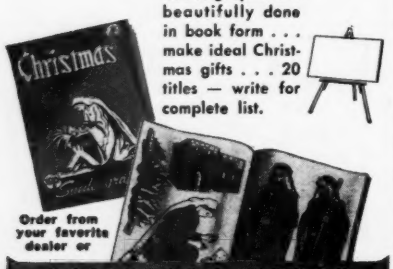

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Christmas Cards for Businessmen

By ELISABETH FLETCHER

WHY NOT use a special greeting card this Christmas to reach your business associates or friends with a message about the Saviour?

It is customary to send greetings at Christmas. The season of Christ's birth offers a perfect opportunity to renew old friendships, show our love for one another, and give a witness for Him through the gifts and greeting cards we send. Many Christians select Christmas cards with appropriate Scripture verses printed on them.

But a layman in Yonkers, N.Y., has a suggestion that goes even farther than that. Last year, Russel E. Thompson sent nearly three hundred challenging Christmas messages to his friends in the form of printed letters. The year before, he sent about seventy-five copies of a mimeographed letter. And Mr. Thompson feels that his plan can easily be adopted by others who wish to make their Christmas greeting more effective as a Christian testimony.

In his work with a Yonkers business concern, Mr. Thompson has found that it is not always easy to tell a business associate or neighbor about the Saviour. Through this method, however, he is able to contact them tactfully and effectively. And the expense, even for offset printing with a touch of color, is not prohibitive.

Mr. Thompson's letter last year, printed on a full 8½ x 11 inch sheet of white paper decorated with a drawing of church steeple and bells, emphasized the joy and assurance which comes with faith in Christ. He began with a pertinent verse from the Christmas hymn, "Joy to the World," and continued with a message of inspiration:

"Again at Christmas a word of greeting: The first coming of Jesus Christ into the world as a new-born Babe was and ever will be of paramount importance to all people, the world over; to every individual, to you and to me. It is my sincere desire and hope that you, together with many others, may know or soon come to know the unending joy which our gracious and loving God bestows upon those whose faith is fixed upon the risen Jesus as their Saviour and Lord.

"Further: just as His first coming and His life on earth were not understood by many, nor was He rightfully recognized, even by religious leaders; so too, those who do not study and believe His Word will not be ready when He comes again as 'a thief in the night.' We are told in so many ways in His Word that events such as are happening in our lifetime are to occur just prior to His return as Master and Judge. (Read St. Matthew, chapters 24 and 25.)

" 'Behold, I come quickly; and my reward is with me, to give every man according as his work shall be' (Rev. 22:12).

"There is lasting assurance for those who trust in Him. There is a Christmas message in the little leaflet enclosed, that is worthy of careful consideration and acceptance."

Ending the letter with the words, "May Christmas joy be truly yours," and a personal signature, Mr. Thompson had a message which would inspire and challenge any reader. In addition, he enclosed a Christmas tract.

If other MOODY MONTHLY readers would like to try this plan, Mr. Thompson suggests that he will be happy to help them select appropriate messages or give them tips on mimeographing or printing. Time is short—Christmas will be here before we realize it—but there is still time to try this new method of spreading the gospel at the season of Christ's birth!

Christmas Gifts

[*Continued from page* 251]

tive art, that of living the Christ we love.

God's gifts to us in Christ are to be used as gifts for Christ in terms of service rendered in His name. "But unto every one of us is given grace according to the measure of the gift of Christ . . . and gave gifts unto men" (Eph. 4:7, 8). The gift of grace is followed by the grace of gifts, the gift *of* Christ by gifts *from* Christ—what a superabundance of love!

And these gifts we should esteem priceless, as coming from the hands of our risen Lord and consequent upon His sacrifice in our behalf on the cross of Calvary. We shall use these gifts from Jesus Christ more carefully as we view them more prayerfully. Gifts from our Lord are to be used as gifts to and for Him. As a matter of fact, it is only what He bestows on us that He can accept from us.

It is imperative that we sense the stewardship of gifts. Our gifts from the Lord are not silver loving cups to be kept on display in a glass case, but tools and instruments to be employed in the Master's service. Gifts are calls. Talents involve duty. Privilege entails sacrifice.

We must beware of false modesty. To each of us his gift, to be improved, not buried in a napkin. Much laziness masquerades in the garments of lowliness. It is all too easy to deny our gifts in order to evade our tasks. Alas for the genuine ability "frozen" in a spurious humility!

But if we are not, on the one hand, to despise our gifts from the Lord, neither, on the other hand, are we to be puffed up by them. Failure to recognize the Author of our gifts may issue in vanity. The richer the talents, the greater the dangers. Is it not significant that among the New Testament churches the most highly gifted church was the most deeply rifted church—we refer to the church at Corinth. Gifted Christians need to be sifted Christians, that is to say, cleansed of all admixtures of pride and self. It goes without saying that the Church will be rifted, and not lifted by the gifted, if the gifted are not sifted.

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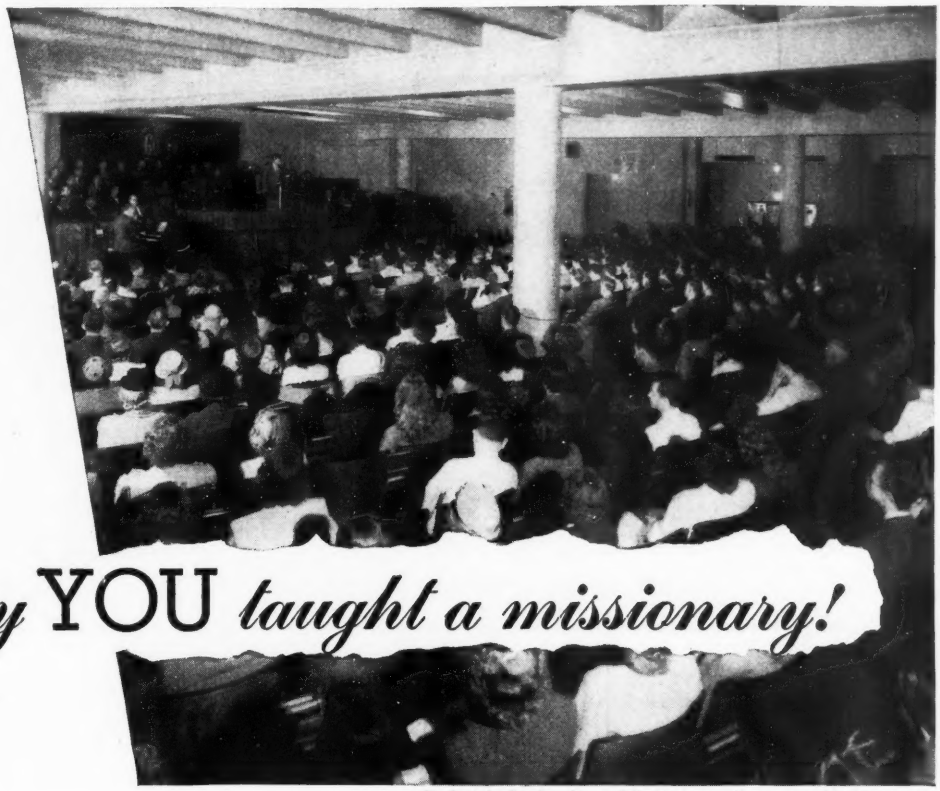

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III
PAUL'S DOCTRINE OF VERBAL INSPIRATION

The classic passage is I Corinthians 2:9-16. Paul is explaining to the Greeks how the Bible came to man. He says that it did not come by scientific investigation or human reason (v. 9), but was given by revelation (vv. 10-12), written down by inspiration (v. 13), and understood by illumination (vv. 14-16).

Verse 9—Eye and ear speak of scientific investigation, the heart of human reason. "Entered" is from ἀναβαίνω *(anabainō)*, literally, "to step up," used of things which come up in one's mind.

Verse 10—Revelation is the act of God the Holy Spirit imparting to the Bible writers *(us)* truth incapable of being discovered by unaided human reason. "Revealed" is from ἀποκαλύπτω *(apokaluptō)*, "to lay open what has been veiled or covered up."

Verse 11—To understand this verse adequately, we must take notice of the Greek definite articles before the second and third uses of "man." "What man knoweth the things of the [individual] man, save the spirit of the [that same] man which is in him?" Paul says that one man is inscrutable to another man, and the only way in which the second man can know what is in the heart of the first man is for the latter to uncover (ἀποκαλύπτω—reveal) what is in his heart. So God is inscrutable to man, and the only way man can know what is in God's heart is for God to uncover His heart to man. Therein lies the necessity of a revelation.

Verse 13—Inspiration is the act of God the Holy Spirit enabling the Bible writers to record in God-chosen words the truth imparted by revelation. The act of speaking involves the putting of thoughts into words. Paul's thought is, "Which things [those revealed] we Bible writers put into words, not chosen by human reason, but chosen by the Holy Spirit."

This latter process is described by the Greek word translated "comparing." It is συνκρίνω *(sunkrinō)*, which means literally "to judge with," that is, "to judge something in connection with something else." Thayer gives, "to join fitly together"; Expositor's Greek Testament, "matching"; Vincent, "combining"; Alford, "putting together."

The process of verbal inspiration thus was the act of the Holy Spirit enabling the Bible writers to accurately match particular Greek words in each instance to the truth revealed, words which would adequately convey to the Greek reader the truth God gave to the Bible writers for the human race. Each word was in the last analysis chosen by the Holy Spirit. This is verbal inspiration, matching spiritual things— πνευματικά *(pneu-*

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matika, neuter) — with Spirit-taught words— πνευματικοῖς *(pneumatikois,* masculine).

Verse 14—The truth given by revelation and written down by inspiration is understood by illumination. "Natural" is from ψυχικός *(psuchikos),* here, the unregenerate Greek at his best, the educated, cultured, highly trained philosopher.

Verse 15—Spiritual— πνευματικός *(pneumatikos)* is the Christian controlled by the Spirit, the recipient of the illumination of the Spirit as he studies the Word of God. And to the extent that he is thus controlled, does he understand the Word.

Editorials

[*Continued from page* 244]

tians ought to do. May that spirit of firmness and love descend on us sevenfold in this undisciplined and antinomian age.

With equal joy those who can remember Mr. Norton in his stronger years tell of the spectacle he made surrounded by twenty-five or thirty boys from his Sunday school class marching through the Chicago Loop, and herding his crew aboard the horse-drawn streetcars headed for the city limits and a gay picnic. Not only Sundays for Mr. Norton the Sunday school teacher. Today these boys to whom he gave "extra" time have grown into men—men strong in the Lord.

Now that he has gone from us, we would let his life and death teach us so to number our days that we may apply our hearts unto wisdom. We suspect that for Mr. Norton the beginning of wisdom was the fear of the Lord in ordering aright each detail of every day, from the time he arose at four o'clock in the morning for prayer, until his regulated hour of retirement at night in his room on the third floor of Institute's 153 Building.

Unending eternity will soon come to each of us. Like William Norton, we would so live our daily lives that we will be ready to enter in gloriously when that call comes.

A Letter from Mrs. Minister

[*Continued from page* 249]

That is only a story, Kathy, but I think you can see why it came to mind, just then. And I venture to say, could you choose, you would not forfeit the deep, lasting peace of soul which is your precious possession now for all the freedom you once knew and had as a "nominal" Christian!

And, dear, I liked the way you said you would be the best Christian-in-a-wheel chair you knew how to be, the Lord helping you, and I know you will be used of Him. For a starter, prepare for a visit from me soon, with Kim Hanby. He is home—did you know?—and blind, and, oh, so bitter and baffled. I feel that a talk with the *new you* of the broken spirit and contrite heart will be a balm of healing to him. Until then, I'll continue to praise Him, with you, for once again showing us the great, wonderful truth of "He is able!"

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MRS. MINISTER

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Juvenile Crime in Detroit—and the Gospel

By Rev. Richard M. Rohland

NEVER a dull moment! The Crime Prevention Bureau had found my most difficult case. The phone was ringing as they waited to ask, "Will you take this one?"

As the months roll by delinquency becomes more serious, but always each case must be attacked personally. "Attacked" is the word, too. Because, as the New Testament writer puts it, "In the last days perilous times shall come." That word "perilous" is the same word used by Jesus when speaking of demoniacs. And the more we see of juvenile, parental, and church delinquency, the more convinced we are that demons are at work.

Then as the Crime Prevention Bureau (C. P. B.) officer continued the history of this particular case, I learned that murder was the next step expected unless the Protestant Youth Organization could do something about it. Of course we could do something about it. We had the Word of God and the saving gospel of Christ for that home, plus the Detroit Police Department to open the door.

The details of the story cannot be told here because protective care of the boy's future is insisted on by the Police Department. We can say, however, that salvation came to that house. God works by His Spirit to overcome the powers of darkness. The perilous times upon us can be overcome only by Spirit-guided Christians who put the Word of God into action.

Our goal, under the banner of the P. Y. O., is to overcome the powers of darkness by bringing salvation into these needy homes. The Catholic Youth Organization (C. Y. O.) has operated effectively for years in every effort to shield Catholic youth, but there is hardly a trace of such efforts carried on by Protestants. Christian policemen testify that judges and Catholic officers have held up Protestantism to ridicule for many years because of laxity toward juveniles in trouble.

Too often evangelicals have prided themselves on "pure" gospel effort and have left all the "social" work to the modernists and Catholics. Our neglect of this work places our Lord's earthly ministry in a precarious position. Jesus spent much of His time helping persons in trouble as a means to a higher, spiritual goal. Invariably we too find our P. Y. O. boys and parents troubled in soul and mind as our visit follows that of a police officer.

Indifference to child training and lack of discipline, on the part of parents, contribute largely to the delinquency of youth. Lambert photo.

WHEN CONSENT is given to use our plan in the home, it first involves winning the confidence of the boy and parents. Usually the next step is a visit by a pastor or Sunday school worker. If the case warrants it, a "big brother" from a reliable, fundamental church is introduced to the boy. His work is to take the boy to Sunday school, church and young people's activities. This is supplemented by an occasional sports event or a fishing trip. Every effort is expended to win the boy's confidence and to win him for Christ. One cannot forget the sparkle of appreciation in a boy's eye when we invite him to attend a Big League ball game at Briggs Stadium (a gift of Mr. Briggs himself to P. Y. O.). Any contact with the police, and the treat is off. It's just a boy's prize for good behavior, but what a grand prize to win him for Christ and eternity.

It has been our privilege to send several of these boys to Bible camp for one week this summer.

The doorbell rang one afternoon and a young woman was invited in. She told me that she would like to give me twenty-five dollars to send one of our boys to V. C. Y. Camp. This was something we had hoped to do for our boys by next year, but God started a fund for this summer's camp by sending this young woman to our door. A few days later a young man walked up to me with a check for fifty dollars and said he had

[*Continued on page* 269]

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

MARION BEENE writes of the "old-fashioned, Christ-exalting, and church-edifying revival" in the First Baptist Church of Archer City, Tex., where Vernon Hines is pastor. A total of 52 conversions was reported. An outstanding example was that of a leading cowboy and his son who were gloriously saved. More than 200 students attended in a body, including 35 members of the football team and their coach. Overflow crowds were in attendance at several of the meetings. Revis McGrew and his wife had charge of the music. Other meetings held during September and October were at Elsemere Baptist Church, Erlanger, Ky.; Foster Baptist Church, Oklahoma City, Okla.; and Ranch Drive Baptist Church, Ponca City, Okla.

A "Deeper Life" Bible conference was held Oct. 24-31 in Calvary Lutheran Church of Moline, Ill., and First Lutheran Church of Rock Island, Ill. Services were conducted by Evald Conrad, Theodore Hax, Carl Ockerbloom, E. L. Scotvold, and Allen Blegen.

During September more than 23,300 young people were contacted by the missionaries of the Youth Gospel Crusade, and over 400 of that number professed to accept Christ as Saviour.

John Carrara reports above-average attendance in his September and October campaigns in "Souls Harbor," Columbus, Ohio; Paul Street Bible Church, Ottawa, Ill.; and Berachah Church, Philadelphia, Pa. While in the latter city he addressed the Inter-Varsity Fellowship of Temple University and a Pocket Testament League luncheon.

Six conversions and several restorations to the Lord of backslidden Christians were registered by Evangelist and Mrs. Wes Auger at the Clinton Street Methodist Church, Lockport, N.Y. Engagements were also held in October and November at Grace Alliance Church, Olean, N.Y., Youth for Christ, Jamestown, N.Y., and First Brethren Church, Altoona, Pa.

Dr. Ray E. Garrett, accompanied by Herbert Johnson, song leader, spent two weeks in First Baptist Church, Cottage Hills, Ill., of which Cline Barkey is pastor. There were six conversions, and nine young people volunteered for missionary service.

A gospel ministry by mail to the 500,000 deaf-mutes of the United States and Canada is carried on by Julius K. Hoffman, of Minneapolis. Letters, free tracts and gospel literature are sent to the 11,000 names on his mailing list.

Tom Presnell writes of a united campaign Aug. 12-22 with the Kill Creek Evangelistic Association, Osborne, Kan., in which there was the largest attend-

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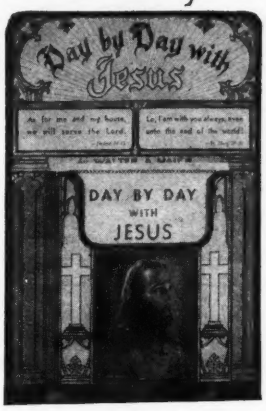

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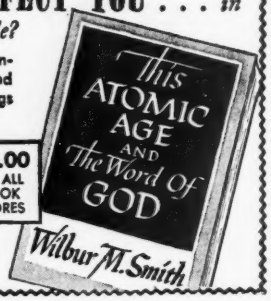

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Read Moody Monthly Christmas Gift Subscription Offer on page 275

"The Light Which Shines Too Bright"

"And the light shineth in darkness; and the darkness comprehended it not" (John 1:5)

"A few days ago", writes a Hebrew Christian brother in Germany, "we received a food parcel from you. My wife and three children received it with thankful hearts and with visible joy. When I returned home from my missionary tour visiting Jewish displaced persons, I could still see the radiance and the joy reflected in the faces of my family.

"In these days of distress the *light of love shines almost too bright for our dimmed eyes.* How bright is the light of love which comes from the hearts of believers in the land of America! We greet all Christian friends in the fellowship of our Lord, *who helped to prepare such joy*".

At this Christmas Season and all year round, it is our God-given privilege to bring such joy and light into the hearts and lives of men, women, and children, who for His sake have suffered more than flesh and blood can endure. It is a precious testimony for the undying and ever active love of our Saviour, a testimony of the highest potentiality in our hatred-ridden and sorrow-marred days.

Will you pray with us that we may be enabled to bring sustenance to the hungry, *tidings of joy* to the afflicted, and salvation to those who yearn for His love. You will *honor His nativity* best by fellowshipping with us in this ministry of love among His suffering brethren in their hour of testing and trial.

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ance and altar response that has been seen there for many years. Warren Zorn assisted with the music. Sept. 12-26 was spent at the Methodist Church, Zollersville, Pa., where Donald Engram had charge of the music. Meetings were held Oct. 24-Nov. 7 at Moreland Ave. Baptist Church, Atlanta, Ga.

Charles F. Weigle conducted meetings during September, October and November in Minneapolis, Minn.; Fargo, N.D.; Duluth, Minn., and Lewistown, Pa.

R. I. Humberd presented his lecture on "The Virgin Birth" to students of the Practical Bible Training School, near Binghamton, N.Y., and the Buffalo Bible Institute, Buffalo, N.Y., also in the Calvary Baptist Church, Altoona, Pa. An eight-day conference was held, using his Bible chart lectures, in Wakeshma Baptist Church, Fulton, Mich.

Several evangelical churches of Brooklyn, N.Y., called Hyman Appelman for a fourteen-day revival effort in October. The meetings were held in the Baptist Temple. There were 548 professions of faith and 220 rededications. Mr. Appelman was assisted by Homer Britton as song leader. Among the number of converts were many Roman Catholics and some Jewish men.

The Gerber Gospel Group recently held meetings at the Community Church, Stantontown, Ohio; the Evangelical United Churches of Gillingham and English Ridge, Wis.; Somonauk Baptist Church, Somonauk, Ill., and Mound Chapel Church of God, Decatur, Ill.

Evangelist and Mrs. O. W. Stucky report the Lord's blessing as they ministered in the First Baptist Church, Spencer, Iowa, and the South Seventh Street Baptist Church, Springfield, Ill. It was their privilege to speak at local Youth for Christ rallies in both cities. These campaigns resulted in 44 conversions and 12,000 Bible chapters read.

Oct. 5-17 Edward VanderJagt conducted meetings in the LaPaz Union Church, LaPaz, Ind., where Kurt Klingbeil is pastor. The number of those professing salvation during the revival excelled the church membership. A campaign was also held Nov. 2-14 in the First Baptist Church, Grand Haven, Mich.

Louis Wunneburger reports 60 additions to the chuch in the services at First Baptist Church, Childress, Tex., where Dr. W. H. Colson is pastor. Tom Hodges, of the Colonial Baptist Church, Dallas, Tex., directed the music.

FUTURE ENGAGEMENTS

Wes Auger: Dec. 3-5, Youth for Christ, Royalton, Pa.; Dec. 11, Youth for Christ, Lancaster, Pa.

Marion Beene: Nov. 30-Dec. 12, First Baptist Church, Dexter, Kan.; Mar. 22-April 3, First Baptist Church, Lyons, Mich.; April 5-17, Downtown Baptist Church, Oklahoma City, Okla.

John Carrara: Nov. 23-Dec. 5, Emmanuel Evangelical Congregational Church, Bethlehem, Pa.; Jan. 4-16, Bethany Covenant Church, Ripon, Calif.; Jan. 18-30, First Baptist Church, Hayward, Calif.; Feb. 1-13, Eleventh St. Baptist Church, Los Angeles, Calif.; Feb. 15-27, Baptist Church, Turlock, Calif.; Mar. 1-13, Bible Baptist Church, Phoenix, Ariz.; Mar. 14-20, First Baptist Church, Wilcox, Ariz.; Mar. 21-27, First Baptist Church, Douglas, Ariz.

Robert E. McKinney: Dec. 1-5, Alliance Tabernacle, Greenville, S.C.

Lester C. Place: Nov. 30-Dec. 4, Primitive Methodist Church, Lonsdale, R.I.; Dec. 7-12, Montauk Avenue Baptist Church, New London, Conn.

O. W. Stucky: Nov. 21-Dec. 5, Montclair Baptist Church, Denver, Colo.

Edward VanderJagt: Nov. 23-Dec. 5, First Baptist

Church, Chalmers, Ind.

Louis Wunneburger: Dec. 5-19, First Baptist Church, Pasadena, Tex.

Youth Gospel Crusade: Nov. 28-Dec. 5, Northwest Suburbs Bible Church, Palatine, Ill.; Dec. 12-19, First Baptist Church, Yarmouth, Iowa.

MOODY EXTENSION STAFF

James R. Calhoun: Nov. 28-Dec. 12, Stalvideo Congregational Church, Greenville, Ohio; Jan. 4-16, Baptist Church, West Terre Haute, Ind.

Elton W. Crowell: Dec. 5-12, First Baptist Church, Stryker, Ohio; Dec. 18, Youth for Christ, Indianapolis, Ind.; Jan. 18-30, First Baptist Church, Kewanna, Ind.

Edwin Guber: Dec. 5-15, Bemis Park Baptist Church, Omaha, Neb.

Michael A. Guido: Nov. 28-Dec. 12, Evangelical United Brethren Church, Sylvia, Kan.; Jan. 2-16, Penfield Junction Baptist Church, Lorain, Ohio.

Robert J. Kees: Nov. 30-Dec. 12, Lake Harriet Baptist Church, Minneapolis, Minn.; Jan. 4-23, Fourth Evangelical United Brethren Church, York, Pa.; Jan. 25-Feb. 6, Evangelical United Brethren Church, Knox Dale, Pa.

Raymond O. Nelson: Nov. 28-Dec. 12, First Evangelical United Brethren Church, Sandusky, Ohio; Jan. 2-16, Slusser Memorial Evangelical United Brethren Church, Akron, Ohio.

A. H. Stewart: Dec. 5-15, Bemis Park Baptist Church, Omaha, Neb.; Jan. 16-23, Central Evangelical United Brethren Church, South Bend, Ind.

Juvenile Crime in Detroit —and the Gospel

[*Continued from page* 266]

been watching two of our boys at church, and he would like to send them to camp. And so the fund was well on its way.

Some of these boys accepted Christ at camp, and one who had been privileged to have his second week at camp gave his life to become a missionary. One boy "tied for top" in honors for behavior and all around ability for the camp week at Youth Haven, Muskegon, Mich.

Detroit Police Department made more than eighteen thousand contacts with boys nine to sixteen years of age in 1947; about the same number of girls. *About 80 per cent of these come from homes with adequate income.* A large majority of the boys have no Sunday school or church connection. Prayer for this field of Christian work is most necessary.

We hope soon to have a department in operation to handle the girls' cases, but what a tremendous task to swing such a neglected field into full operation in less than six months.

Plans are also under prayerful consideration to begin this work in Chicago.

Juveniles in our day are attacked by powers of demons. We must counter with the gospel of Christ—the power of God.

The P. Y. O. is sponsored by that great nation-wide broadcast, the Children's Bible Hour, of Grand Rapids, Mich. How we thank God that this work is in the hands of evangelical workers and made possible by the interest of God's people.

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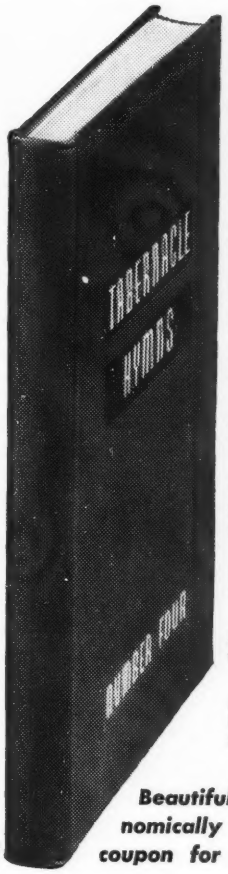

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Reaching Brazil's Children

Ernestine Horne (center) and other workers, with students at Bible College Joao Pessoa.

A children's class in a poor section of Recife. Photos courtesy Esther Blowers.

A Russian Baptist church in Sao Paulo was facing a most unusual problem. What were they to do? If the Sunday congregation had grown too large for the church building, it would have been fairly easy to decide on a building program. If a new area had been opened up to the gospel and the budding church had appealed for help because it was finding private homes too cramped for its services, the problem would have been a simple one. Such problems have been faced by churches often. But this situation, so far as they knew, was unprecedented.

It was, to be sure, a problem of building. And if the building was to be done the church was going to have to finance it. But it was not to house the church, nor even to house a branch congregation which might soon begin to assume its own financial burdens. It was a group of children which was calling for a meeting place. And this was a children's group for which the church — to its amazement—was in some degree responsible.

George Donev, a member of the church, had taken a course in child evangelism. Then, imbued with a desire to reach the children with the gospel, he had gone into an unevangelized suburb and begun a home Bible class for children. Of course, the church was interested, but it was unprepared for the results. The class grew so rapidly that soon the house was too small to accommodate the crowds. Now things had come to a crisis. Either suitable accommodations would have to be provided, or the work would have to be stopped—the classes discontinued for lack of space. What would the church do?

It is to the credit of the church that it decided to build. When the new hall was opened, more than four hundred people were present, including the children from three home Bible classes, who took part in the inaugural services, singing salvation songs they had been taught in the classes.

In mission lands no less than in our own country the children offer one of the most fertile fields for effective evangelism. They are often more easily reached, are more receptive to the message, and frequently demonstrate as great a constancy in the face of persecution as do the older converts. In some fields the missionaries have long been familiar with the great value of special efforts to reach the children. In others this phase of the work is of recent development.

Rev. and Mrs. Harry Briault had for some years been engaged in missionary work in Brazil with the Evangelical Union of South America when they were first challenged with the vast opportunities offered in reaching the children of that great country for Christ. "We had carried on the usual activities of the church before," says Mr. Briault, "but without any special emphasis on reaching the children with the gospel." This new vision soon became all-absorbing, and after a time the mission agreed that the Briaults should be released from other responsibilities to give full time to supervising* and promoting the work of the Child Evangelism Fellowship in Brazil.

Others have joined in the work, both missionaries and Brazilians, for Brazil is a vast country and the evangelical movement is widespread. Of about forty-five million people in the country, more than a million are officially reported as being Protestant Christians. Many are in the immigrant communities, and children's work today is being carried on among people of English speech, Swiss, Russian, German, Armenian, Spanish, Japanese and Italian, besides the native Brazilian.

"The Child Evangelism Fellowship program," says Mr. Briault, "has been put into action from north to south, and from east to west; from beyond Manaos, far up the Amazon, to Porto Alegre in the extreme south; from Recife, most easterly point of the seaboard, to Acre on the borders of Peru; from the fashionable capital, Rio de Janeiro, to the Indian

[*Continued on page* 288]

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Eloy Daily Vacation Bible School, 71st of its kind organized by one A.S.S.U. Missionary in Southern Arizona. Above, right, Junior Class of Smithtown, Pa., D.V.B.S. with their silhouette Bible posters. Below, right, 18th annual D.V.B.S. at Clearwater, Idaho. Throughout the nation we maintained 1489 such schools last year.

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A retired A.S.S.U. missionary reports his 46 years of service as follows: Organized or reorganized 398 Sunday Schools, enrolling 12,641 members; made 36,469 visits in homes; delivered 2,504 sermons and addresses; distributed 2,965 Bibles and Testaments; and was privileged to witness 1,242 professed conversions. 25 church organizations resulted from his labors, and twelve church buildings were erected. He travelled a total of 280,900 miles. "To those looking for an investment in Christian work where the dollar counts for the most," he writes, "May I say I know no ministry more worthy or fruitful than that of the A.S.S.U."

LET us go into the house of the Lord." "Thus sweetly on the air rang out the clear young voices," writes a Union missionary from North Carolina. "Scrubbed and combed, some even beyond recognition, the boys and girls of The Cove had been joyfully gathering daily for their Vacation Bible School. This evening they were putting on a closing program for their parents and neighbors, and a glad 'Welcome, Dear People to You' had just been sung.

"Then, at the request of the children, the missionary told again the sweet story of 'Little Lame John'; for these boys and girls who had found their own way to the throne of grace wanted their Dads and Mothers also to hear how 'the blood of Jesus cleanseth us from all sin.' A boy chorister directed the singing of 'Everybody Ought to Love Jesus,' and parents and neighbors listened in awe as eager young voices named Bible characters and answered Scripture questions for which even Grandad had never guessed the answers. They were amazed, too, at the speed and accuracy with which their little ones located the Bible passages during the thrilling 'Sword Drill.'

"Another long-looked-forward-to Daily Vacation Bible School had come to a successful close, and the missionary and his wife wended their way down the winding mountain road, lifted their hearts in gratitude to God for the salvation of ten precious souls, and the surrender of these young lives to His service."

AMERICAN Sunday School Union

Jesus said: "*Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven.*" (Matt. 19: 14.) Write at once for your copy of our gripping field magazine, The SUNDAY SCHOOL MISSIONARY, direct to Department of Missions, 1816-M Chestnut Street, Philadelphia, Pa.

5 WITH CHRIST ALONG THE OLD BACK ROAD

ESTABLISHED 1817 PIONEER SUNDAY SCHOOL ORGANIZATION OF THE U. S. A.

News Report

North America. The campus of the University of Illinois, at Champaign-Urbana, is to be the scene of the second general convention of the Foreign Missions Fellowship of the Inter-Varsity Christian Fellowship. From December 27 to 31, student volunteers for foreign missionary service from many North American institutions of higher learning will gather to discuss the present situation in Christian missions as it relates to students, and to listen to addresses from outstanding conservative leaders.

The American Bible Society seeks to increase its normal distribution of Scriptures by 1,750,000 Bibles, 2,750,000 Testaments, and 5,500,000 Gospels annually for the next five years, says Dr. Eric M. North, executive secretary. This means approximately four times the present annual expenditure for the Scripture program will be needed. The society has been making valiant efforts since the war to supply the rapidly increasing need in various fields, but is still far from meeting the demand. Japan, which purchased only 21,000 Bibles and 97,000 Testaments in 1936, last year received 100,000 Bibles and 870,000 Testaments and is calling for more. Figures show that the whole Bible has been translated into 185 languages, and some sections of the Bible into 905 more languages. Approximately 30,000,000 Bibles and biblical portions are sold or distributed free each year throughout the world.

Japan. According to figures published in *Japan for Christ* magazine (Tokyo), a total of 784,893 persons attended meetings held last year under the auspices of the Japan for Christ Movement. Of this number, 110,842 signed cards as inquirers. There were 40,246 applicants for baptism and 9,978 were actually baptized.

At Kurume, the Emperor's dairy farm has been acquired by the Far Eastern Gospel Crusade, with fourteen buildings, which are to be repaired and used to house a projected Bible school.

Korea. On August 15, the third anniversary of Korea's liberation from the Japanese, Tai Han Min-kook, the new Republic of Korea, was formally created and Dr. Syngman Rhee became the first president. The Korean situation, however, is still very bad, for north Korea is still in the hands of the communists, and support for the new regime in the south is far from enthusiastic.

A missionary writes: "The Christians (in north Korea) under Russia are in a sorrowful plight—children forced to attend school on Sunday so that they cannot go to Sunday school and church. If they dare to go, they receive a reprimand and are forced to confess that they were wrong for going there—and this before the student body the next day. Then they are beaten publicly. Prayer meetings have been stopped. No Bibles may be had. Pastors are fleeing into south Korea because they are hounded up there and are forced to teach Communism."

One of these refugee pastors from north Korea, Rev. Han Kyung Chik, has recently been in the United States. He

reports that more than three million refugees have escaped to south Korea, many of them Christians, since the strength of the Christan movement was in the north. Another recent report places the number of refugees at more than four and a half millions.

Pastor Han began a church for the refugees in an abandoned Shinto temple in the capital, Seoul, near the end of November, 1945. Just nine attended the first prayer service, but when Easter, 1947, came there were 1,700 adults and 700 children in attendance and connected with the church. The growth has continued, and in spite of extensive alterations, the holding of separate services for men and women, and the use of tents during the summer, the meetings are overcrowded. The Young-Nak Church carries on numerous special ministries in behalf of the refugees, many of whom have lost all their worldly possessions and some of whom have become separated from their families.

An encouraging note is the arrival recently in Korea of one hundred tons of Bibles sent by the British and American Bible Societies.

China. Bishop Frank Houghton, general director of the China Inland Mission, arrived in New York from England with his wife, in late September. They are on their way to the headquarters of the mission in Shanghai, China.

Speaking at a special service in Philadelphia on September 24, Bishop Houghton said that China was passing through darkness and distress, but added that "it is our duty to go into this maelstrom of world events with God for the fulfillment of His will." He told of visiting the mayor of Shanghai and praying for the mayor at the close of the interview, when the mayor remarked, "This is the first time this has happened to me: people generally come to ask for favors, but no one has ever before come to pray for me. Thank you."

Referring to President Chiang Kai-shek as a "Christian leader," Bishop Houghton said we need to pray more for him and talk less. As for the government of China, he said, "There is less corruption in it now than there has been for the past thirty years," and in clever innuendo suggested that the governments of the western powers are not entirely free from corruption in their politics.

On June 20 a new means for reaching the boat people of south China was provided in the dedication of the River Light Gospel Raft, at Canton. Missionaries of the South China Boat Mission write: "We had seen many kinds of businesses carried on from rafts built of bamboo with a small structure above for office and living quarters. This gave us an idea for the Lord's work." The raft is built on five bundles of bamboo, with 140 sticks to the bundle. The front part is a chapel, which can seat about eighty people. Behind this are living quarters for the missionaries. Above the entrance to the chapel is a room for the Chinese boatman, who takes care of the rowing, upkeep and cleaning of the raft. Rafts are cheaper than gospel boats both in origi-

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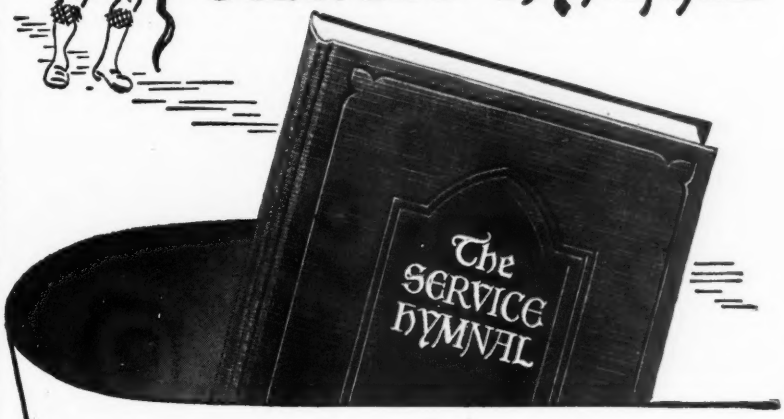

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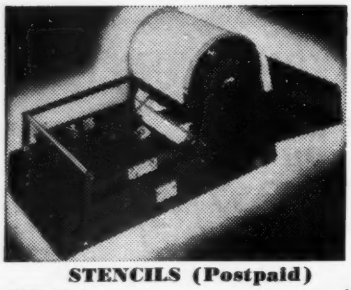

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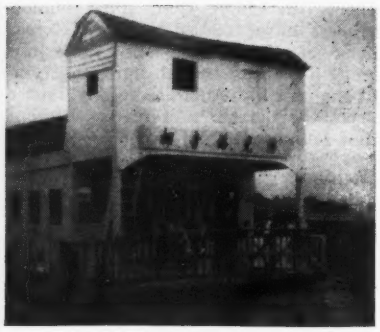
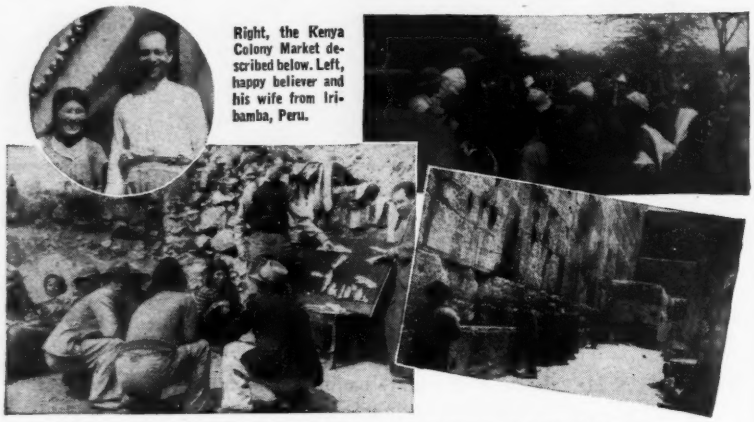


River Light Gospel Raft



Right, the Kenya Colony Market described below. Left, happy believer and his wife from Iribamba, Peru.

American and native evangelists teaching the Christmas story by flannelgraph in Chiquintirca, Peru. Right, Jews at the famous wailing wall, Jerusalem.

A Safari in Kenya Colony

Condensed from "BIBLICAL MISSIONS"

"Is Kenya evangelized?" writes a young African missionary. "Let me take you on just one day's safari. The natives told us of a large market place at Zombe where there was great need for the Gospel. The road twisted and turned, and was really bad. It seemed as though we travelled most of the way in second gear. Then the road became just the sandy bed of a river, and the car ahead of us suddenly stopped. It was now about two o'clock, and we began to fear we could not return over that terrible road after dark with its swarms of malarial mosquitoes. The men walked ahead, however, and met the Chief. He was so anxious that we come that he sent a dozen men back to push the cars through the sand.

"When we arrived at the market, the black people just swarmed around the cars. Unfolding the organ and starting our meeting, they were 'all eyes' — just couldn't imagine what was making the music. There was much noise and confusion. We stood on the running board of our car to make our voices reach the outer edge of the crowd. What a blessing an amplifier would have been!

"One native woman came to us just as we were leaving and thanked us for coming, saying she wanted to believe. She asked us if we were coming back again soon. But we can't take another long safari until our faithful Ford has some new spring shackles, which can't be had here. Pray that we soon may have a new car."

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5

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nal cost and upkeep, but cannot be used in deep and swift waters.

India. On June 11 departed from this life at a very advanced age Mrs. Ada Lee, founder with her husband of the Lee Memorial Mission in Calcutta. The mission was established as a memorial to the five Lee children, who were killed in a landslide near Darjeeling, in 1899, and has an impressive record of fruitful Christian ministry. A number of American G.I.'s became acquainted with the work of the mission and with Mrs. Lee when they were stationed in India, and enjoyed the hospitality and spiritual fellowship offered them there.

The theological Modernism of some missionaries sent to foreign lands is as distressing to the native church as it is to many of us at home. During the past season at the Landour Language School for missionaries in India, an Indian teacher employed by a large American denomination was invited to give a chapel talk. In his address he pled on behalf of the Christians of India that America stop sending missionaries to India who tear down the little faith the Indian church has, by denying the essentials of the faith.

Peru. "On August 15, Arequipa, an important city in southern Peru, celebrated the 408th anniversary of its founding. One of the items of the program was a 'solemn session' convened by the municipality to publicly acknowledge services rendered to the city during the past year by institutions and persons.

"Among those honored on this occasion was Nurse S. May Pritchard, who this year completes forty years of missionary nursing service in Arequipa. When called to receive her diploma of honor from the mayor, Miss Pritchard was saluted with most enthusiastic applause. When she began her service under the Evangelical Union of South America there were no trained nurses in the republic except her sister missionaries. The valuable professional services which she has rendered had much to do with the setting up of the schools for nurses, through which the country now has a growing number of young women devoted to this service. Meanwhile, a strong native evangelical congregation has been built up in Arequipa, with which Nurse Pritchard has been closely identified" (John Ritchie).

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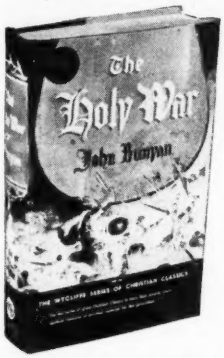

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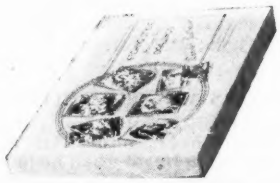

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ANSWERING YOUR Questions

NATHAN J. STONE

THE CHRISTIAN AND ANGER

Ephesians 4:26 puzzles me much. What is meant by the words, "Be ye angry, and sin not: let not the sun go down upon your wrath"?—*S.M.I., Connersville, Pa.*

This is a quotation from the Septuagint Version (the ancient Greek version of the Old Testament) of Psalm 4:4. It is not anger in the ordinary sense which is meant here, that is, in an arbitrary or capricious sense, but rather "righteous indignation." The Lord Jesus Himself felt *deep* anger in this respect at the hardness of men's hearts (Mark 3:5), in this case at their utter callousness to human suffering and need, while claiming a minute observance of the law. God is frequently spoken of as exercising burning anger (the expression of His glowing holiness) against sin and oppression, and even the Lamb bears terrible wrath (Rev. 6:16).

But anger in any case must not exceed *proper* limits. Even righteous indignation may exceed. It is a "dangerous and exceptional weapon" in its function of strife against evil, hence the expression, "Be ye angry, and sin not." If one must be angry, let it not become sin, is the sense of these words, and not permission to be angry.

The next sentence in the verse emphasizes this still further and "affords a safeguard against the abuse of righteous anger." It must not be prolonged beyond the time when the old day ends and another begins, when we have confessed and sought forgiveness for our sins. It is not to be fostered and cherished to become contention, and that which is alien to Christian character and life, which it can speedily destroy.

✦ ✦ ✦

THE CARCASS AND THE EAGLES

(1) Will you please explain Matthew 24:28 with its reference to the carcass and the eagles gathered about it? (2) Does Matthew 24:40,41 refer to the rapture, or the return of the Lord in glory, or both? — *D.H.R., Indianapolis, Ind.*

(1) Matthew 24 is in general a picture of apostasy, tribulation and judgment. The carcass and the eagles refer, no doubt, to judgment. The picture is taken from Job 39:27-30, especially verse 30: "And where the slain are, there is she" (that is, the eagle). The word carcass refers primarily to an apostate Jerusalem, but finally includes all nations. The eagles may very well stand for the angels as the instruments of judgment. It is a picture of judgment, sudden, swift and sure.

(2) The discourses of Matthew 24 and 25 were delivered from the Mount of Olives. They are a prophetic forecast of spiritual history from that time on till the end of the age. They were no doubt suggested by the remarks of the disciples concerning the temple, and their questions concerning the time of future events. Matthew 24 deals with the Jews dispensationally, and with the destruction of city and temple in the near future as typical of events in the distant future; while chapter 25 deals with the Church and the nations.

As for the meaning of "taken" and left," opinion differs among expositors, depending on the point of view. Some regard this verse in connection with the rapture. In this case those "taken" are taken in a favorable sense to be with the Lord. If the point of view is after the rapture and immediately concerning the Jews, then "taken" refers to judgment (v. 39), and "left" to the blessing of earth's millennium.

But the main and underlying thought of this phrase (for whomsoever it is intended), and therefore most important, is the practical aspect of warning and imminence of the event, the certainty and swiftness of judgment or deliverance, and the exhortation to watch. "Taken" and "left" point rather to *opposite destinies*. Persons most intimately associated may thus be separated. No further warnings or opportunities of grace are given, since, as in Noah's day, they will have been ignored. Only those who through faith are prepared, will escape the judgment. There is, however, no thought here of the Church passing through the tribulation.

✦ ✦ ✦

VISION OF THE HORNS AND CARPENTERS

What is the meaning of the four horns and the four carpenters in Zechariah 1:18-21?—*H.P.S., Chicago, Ill.*

A horn is an emblem of power or empire. The four horns are described in verse 21 as "the horns of the Gentiles" or nations. Without doubt they are the four kingdoms or empires mentioned in Daniel 2 and 7, beginning with the Babylonian empire, which with King Nebuchadnezzar began "the times of the Gentiles," and followed successively by the Medo-Persian, Grecian and Roman empires.

In this vision they are connected with the people Israel as having scattered them and brought them low. Babylon particularly was in this respect an instrument of judgment in the hands of God upon his people Israel. The number four indicates the universality of the scattering and suffering.

But God is represented as being very angry at the excesses of these nations against Israel (v. 15). They went beyond God's purpose in this matter in their pride and self-glory. They "helped forward [or for evil] the affliction" far beyond His intention. Therefore, "four carpenters" or smiths are raised up to execute judgment upon the four "horns."

But what do the four carpenters or skillful workmen represent? Undoubtedly they also are four successive kingdoms or empires, which are the means of judgment in the hands of God against the kingdoms which cruelly oppressed His people.

But what is the identity of the four carpenters? Which kingdom in history do they represent? The only reasonable interpretation is that some of the carpenters are identical with the horns. Thus Medo-Persia was a carpenter sent of God against the horn Babylon. Medo-Persia in its turn became one of the horn kingdoms and against it was sent Greece as a carpenter. When Greece became a horn kingdom, Rome was sent as a carpenter kingdom which "frayed" or "terrified" the Grecian empire. In its turn Rome—still existing and yet to be in some form or center as the most terrible of all the "horns" under the leadership of a Satan-possessed head, bringing about the climax of Israel's sorrows and sufferings—will finally be brought low by Daniel's stone cut out without hands, growing into a mountain or kingdom. This stone is like to the Son of Man, who is to break in pieces all these horns as consummated in the last horn. His kingdom is an everlasting one and His dominion without end (Dan. 2:44, 45; 7:13, 14).

✦ ✦ ✦

CHERETHITES AND PELETHITES

Who are the Cherethites and Pelethites mentioned in II Samuel 15:18 as going out with King David when he had to flee from Absalom?—*H.S.S., Chicago, Ill.*

These groups of men are first mentioned in II Samuel 8:18 and appear to be especially trusted bodies of soldiers. This is apparent in their loyal devotion to King David in the hour of great peril at the hands of Absalom, his son. They probably constituted a sort of special body guard.

Whatever the meaning of the words and the origin of these men, which are disputed, they appear to be of foreign origin. This is not surprising in view of David's wanderings among other peoples while outlawed from the kingdom. The Philistines and Cherethites are named together in Ezekiel 25:16, and the Chere-

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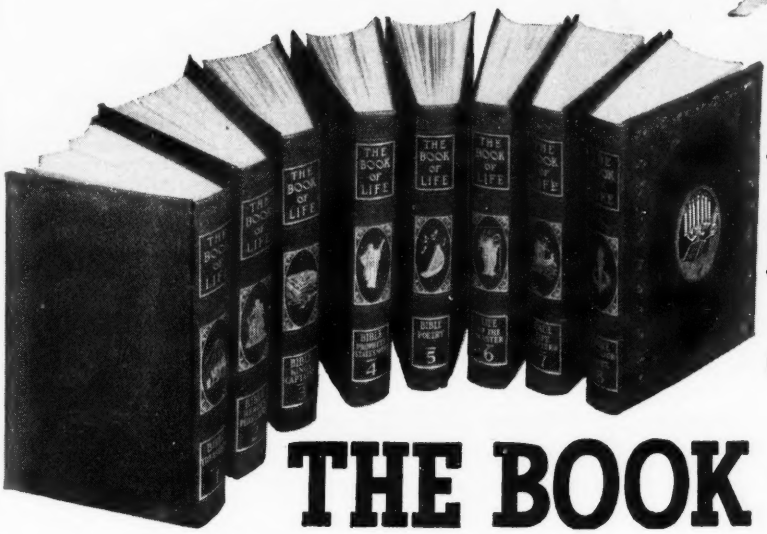

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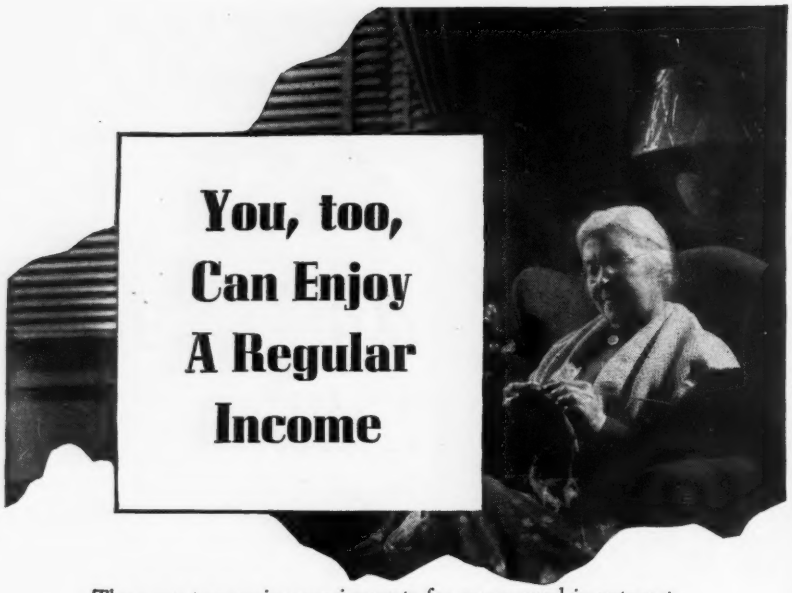

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thites appear to be dwellers in the land of the Philistines in Zephaniah 2:5. The term Pelethites is similar in sound to Philistines.

As those of non-Israelitish origin, they could be trusted to carry out "missions" which might be repugnant to Israelites, and to be possessed of a more disinterested loyalty to the king's person. Nothing more positive can be determined about them.

✦ ✦ ✦

ETERNAL RETRIBUTION

(1) Ezekiel 28:18 has been advanced in our Sunday school class in support of the view that punishment is not eternal and that the wicked are burned up, that is, annihilated. Will you please explain this verse? (2) According to John 18:31 the Jews did not have the power to impose sentence of death, How, then, could they stone Stephen, as in Acts 7, yet without mention of the illegality of such an act?—*Mrs. J.S.K., Sulphur Springs, Ark.*

(1) As for Ezekiel 28:18 and the words, "therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth," it is part of a prophecy directed primarily against the prince of Tyre and against the city of Tyre, for its prince also stands for city and people. This verse is chiefly intended to show that God's judgment is certain and complete; that His judgments upon sinners take rise from themselves. They are devoured by a fire of their own kindling. "I will bring thee to ashes" is a figure of such complete judgment. It means being brought to nothing. And even if it refers to a physical body, all the dead come to dust and ashes, even the believing dead; but that doesn't mean annihilation. Fire does not destroy the soul or spirit. Even the "second death" which is truly death, refers to complete darkness, the everlasting separation of the soul from God.

The *eternal* character of both salvation and condemnation are sufficiently and abundantly plain in the Scriptures. The same word is used for both. If it is not true of one, it is not true of the other.

The meaning of the word "eternal" with regard to God's wrath and retribution is made plain by such words as "abideth" in John 3:36. "The wrath of God" cannot *abide* on those who do not exist. If the wicked or the unredeemed are "burned up" in a sense of total extinction, then there is no meaning to the words of the Lord Jesus Himself when He spoke of "the fire that *never* shall be quenched: where their worm *dieth not*" (Mark 9:43, 44, italics ours).

(2) The Jewish leaders did not have the power of life and death, although they had sentenced the Lord Jesus to death. They could punish, but not with capital punishment. They had lost that power for some twenty-five years by that time.

The stoning of Stephen was an *illegal* act. There was no *trial* by any responsible group, as in the case of the Lord Jesus. It was the action of a fanatical and violent mob unrestrained now by the presence of a Roman governor and soldiers.

These were present in the city at the time of the Passover when the Lord was tried and sentenced. Luke, the writer of the account in Acts, does not mention the illegality of the stoning of Stephen because there is nothing in his purpose in writing to require it. It is taken for granted.

The Cities of Refuge

[*Continued from page* 256]

save one (v. 36), they are still referred to as cities of refuge. According to the sacred record, the request for these cities followed much the same pattern as that of the daughters of Zelophehad. The Levites appealed to "Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the tribes of Israel" (v. 1), reminding them that a commandment had been given concerning these cities.

It is beautiful to see that the response to this was immediate; there was no hesitancy whatever. "The children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs." This giving "out of their inheritance" is in keeping with the principle laid down elsewhere in the Word of God, that those who minister to us in divine things are to receive out of that which we have received from the Lord. The Christian is to give "as God hath prospered him" (I Cor. 16:2). As for those who preach the gospel, the Lord has ordained that they "should live of the gospel" (I Cor. 9:14).

The scattering of the Levites throughout the tribes of Israel seems to be for the purpose of facilitating their ministry to all. It is the very opposite of the centralization of ecclesiastical power. It should be noted that Jerusalem was not among the cities assigned to the Levites. Rather, the city of Hebron was given first place.

In that connection a lovely thing is mentioned. It will be remembered that that city was given to Caleb. But here we find that in the end he had only "the fields of the city, and the villages thereof" (v. 12). Since we read of no objection on his part to this arrangement, we may assume that he willingly yielded the city itself to his brethren the Levites. Thus by inference we learn something more of the wonderful character of this man Caleb.

The fact that there were exactly forty-eight cities given to the Levites is also significant. That is just double the number of the courses into which David divided the priesthood (I Chron. 24). These cities were situated on both sides of the Jordan, and thus, like the cities of refuge which were numbered among them, they were naturally divided into two groups. It may be that we have here a suggestion of the twofold ministry of the priesthood. Scripture teaches us that our priesthood as believers is both "an holy priesthood" and "a royal priesthood" (I Pet. 2:5, 9).

We get a similar distinction in Hebrews 5:1, 2, where it is stated that it was the function of the high priest to "offer both gifts and sacrifices for sins" and to "have compassion on the ignorant, and on them

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that are out of the way." This last fits in well with the fact that the priests who formed such an important part of the tribe of Levi should live in the cities of refuge. They would thus be immediately available when needed by one who had ignorantly slain another.

To make a practical application, one feels led to ask, How much do you and I, who as believers belong to this spiritual priesthood, exercise our holy office in this way?

Even though the cities of the Levites were naturally divided into two groups by the Jordan, we find that the children of Gershon and the children of Merari were given cities on both sides of it (vv. 6, 7). If the one side may be used to represent the heavenly side of things and the other the earthly side, then we have here a fine illustration of the intimate relation that should exist between our services for the Lord, whether they be in the sanctuary or on the street. We are so apt to divide our work and call one part "sacred" and the other part "secular." Actually these are but two sides of the same thing, for whatever we do we should do it heartily as unto the Lord.

The chapter closes with a precious reference to the faithfulness of God. He had sworn to the fathers of these men of Israel that He would give them the land. Accordingly we read that He "gave unto Israel *all* the land which he sware to give." And not only that, He "gave them rest round about, according to *all* that he sware unto their fathers." Moreover, He "delivered *all* their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; *all* came to pass."

"Lord, 'tis enough, we ask no more;
Thy grace around us pours
Its rich and unexhausted store,
And all its joy is ours."

Five Major Displacements

[*Continued from page* 253]

father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech 14:9).

THE FIFTH MAJOR displacement is *man.*

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

"As it is written, There is none righteous, no, not one" (Rom. 3:10).

"All we like sheep have gone astray;

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we have turned every one to his own way" (Isa. 53:6).

"For all have sinned, and come short of the glory of God" (Rom. 3:23).

"Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2).

Where man belongs: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).

With these five major displacements, how can the world know any real lasting peace, righteousness or prosperity? It is impossible. When will peace come? When these displacements are in their proper places, and the final day will come when—

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When the devil is bound in the bottomless pit.

When Christ reigns from Mount Zion in Jerusalem.

When man submits to the control of God.

"All kings shall fall down before him: all nations shall serve him" (Ps. 72:11).

The nations will learn war no more. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

They will go up to Jerusalem to worship. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

The desert will blossom as the rose. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

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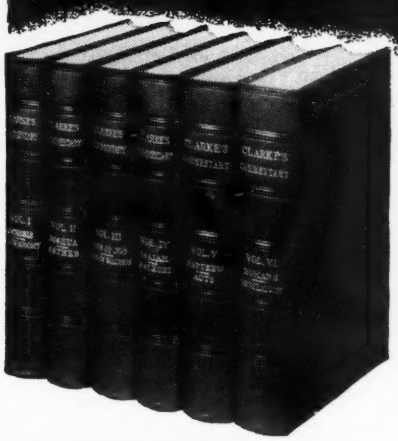

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Luke 2:1-14

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I. The Setting of the Nativity (vv.1-5).

Luke, as a good historian, is careful to give a number of important facts about the time of Christ's birth. From this brief passage we learn who the Roman emperor was, the governor of Syria at the time, the particular edict of the emperor, and a careful delineation of the relationship of this decree to the holy family.

Caesar Augustus was the grandnephew of Julius Caesar. Though only nineteen years of age when Caesar was slain, he was able to overcome his foes so that thirteen years later, after the battle of Actium, he had no rival. He reigned from 31 B. C. to A. D. 14. While many momentous events took place during his emperorship, none was more important than that in our lesson today.

Quirinius was governor of Syria. As a matter of fact, authorities have found evidence that Quirinius "twice governed Syria as *legatus* of the divine Augustus." Luke is careful to state (A.S.V.) that this was the first enrollment made when Quirinius was governor of Syria.

It is evident from the record here that the census was taken in Jewish fashion, rather than in Roman, in that those to enroll had to go to the city of their fathers. Luke tells us that Joseph went up from Galilee to Bethlehem because he was of the house and family of David.

II. The Fact of the Nativity (vv. 6,7).

The rigors of such a journey, particularly for Mary, must have been great. However, it would seem that the decree had been issued so as to permit no exception.

You will notice that Luke, as Matthew, is very careful to guard what is said, so that we understand exactly the relationship between Mary and Joseph (Luke 2:5; Matt. 1:16, 18, 20, 25).

The statement concerning the actual birth of Jesus Christ is given in utmost simplicity. Although mentioned almost in passing, how much is inferred in those few words, "because there was no room for them in the inn" (v. 7). Unquestionably our Lord was cared for as was any other child born into a poor home in Palestine. However, He seems to have been born the poorest of the poor, for He was born not even in a home, but in a place where there was a manger.

There was no acclaim, no plaudits of the crowd, no blaring of trumpets. Quietly, without ostentation, in the most rigorous simplicity, God gave His best gift to men. It is frequently so. Oh, that we would learn to look for the blessings of God, not in the high and lofty things which would take men's eyes, but in the commonplace, in the everyday walk of life, even in the things that it takes redeemed eyes to see.

III. The Announcement of the Nativity (vv. 8-14).

How beautifully simple and heartwarming the narrative which tells of God's concern that humble shepherds should know of the advent of His Son. It is still true that, though our God is the high and lofty One that inhabiteth eternity and is holy, nevertheless He dwells with him that is of a contrite and humble spirit (Isa. 57:15).

Note that these shepherds were about their business. God will meet us in our everyday tasks, if we are in a position to be met. Of course, it is necessary on occasion to close the door of the closet, to be alone with Him. In such solemn moments, He may reveal Himself to us in great power and glory. On the other hand, let us not make the mistake of thinking that the countless round of regular duties is apart from the concern and care of God.

Someone has rendered verse 10 as the angel saying to the shepherds, "Put away all fear." What a wonderful and glorious message is the gospel! The heart and center of it is that a Saviour has been born (v. 11). Of course, this infers that men need saving. When we come face to face with our sin, and see our desperate need, it is then we cry out to God for salvation. Thank God, He has already given His Son to be the Saviour of all who call upon Him.

Notice the identity of the Saviour: He is Christ the Lord, that is, He is the Messiah promised in the Old Testament, and He is the Lord of life.

Had the shepherds started out to Bethlehem without the further word of verse 12, they might have made their way to a mansion. Instead, they made their way to a manger.

While our world may be far removed from the sheltered and quiet world of the shepherds, nevertheless, even now the Christmas message comes to us with its instruction to put away all fear. To those who have trusted in Christ as personal Saviour, there can be fearlessness. Whatever life holds, the child of God is unafraid. Our Saviour delivers from death, from hell, from all our foes.

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December 26

Apocalyptic Literature in the Bible

Revelation 21:1-7; 22:1-5, 17

Memory Selection: *The kingdom of the world has become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.*—Revelation 11:15, R.V.

The Spirit of God has spoken through prophets and apostles concerning coming days. Great sections of the Word have to do with coming events. These passages uniformly present the majesty and glory of God as He, in the person of His Son, takes to Himself His great power and reigns.

Isaiah saw the day when by His own mighty arm God would bring victory. Micah foretold of the day when peace would cover the earth as the waters cover the sea. Daniel rejoiced in the visions of the coming Son of Man. Habakkuk described the glorious appearing of our great God and Saviour. Zechariah saw Him in visions as He will plant His feet upon Mount of Olives.

Many of these prophets wrote in days when opposition was great, when perhaps they were tempted to despair. But the Spirit of God gave them messages of hope, of glorious anticipation.

Our lesson today takes us to the Apocalypse of the New Testament. Like those of old covenant days, the apostle John was given to see the glory and triumph of the Son of God. We thank God for the hope of His coming, and meanwhile would obey His injunction, "Occupy till I come" (Luke 19:13).

I. New Heavens and New Earth (21:1)

Comparatively few passages seem to refer to this ultimate revelation concerning God's dealings; much more is said of the Lord's coming, of the attendant circumstances, and of the Millennium. However, Isaiah spoke of the day when the Lord would create new heavens and a new earth (Isa. 65:17). Undoubtedly Peter saw this same occurrence (II Pet. 3:11-13). Probably Paul was referring to this event when he spoke of our Lord's delivering up the kingdom to God the Father (I Cor. 15:24-28).

While we may take the expression "the sea is no more" as referring to the wicked and the ungodly (cf. Isa. 57:20, 21), we may also understand some literal connotation are involved. Certainly, that which is necessary to life as we now know it will not necessarily be as important in the coming day.

II. New Jerusalem (21:2)

The imagery of this verse is startlingly vivid and marvelously moving. The new Jerusalem, the holy city, is seen as the bride adorned for her husband. No one who has taken part in a wedding ceremony can be unmindful of all that is involved in this declaration. Certainly, in that day, when we share in the glory of God, there will be no remembrance of

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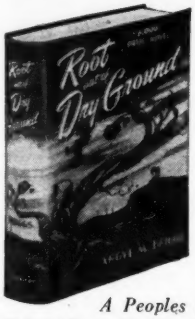

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the pains, the sorrows, the heartaches, the problems of earth.

III. New Things (21:3-7)

First of all, we have here the new relationship which God will sustain to all men (v. 3). What a wonderful world it will be when everyone can say truly that the Lord of heaven and earth is his God.

But that is not all; there is the banishment of old things. There will be no sorrow, no death, no pain. What one of us sorely tried by adversity, tested by the defection of friends, borne down because of the opposition of foes, has not cried out to God for deliverance. We need the constant reminder of the Word of God as to God's purposes with us in this age. The glory is by and by.

These blessed new things which will be ours in a coming day are ours through the ministry of Him who is Alpha and Omega. He makes all things new. He alone can accomplish the blessings here described.

These blessings are in store for those who drink of the fountain of the water of life, for those who in His strength have overcome (vv. 6, 7).

Nor dare we pass by the reference in verse 8 as to who is excluded from the paradise of God. What one of us in our natural state is not described here? How much we need the blood of Christ. Thank God for the Saviour, who saves to the uttermost, who gives to him that is athirst of the water of life freely, who gives power to overcome the foe.

IV. Newness of Life (22:1-5)

There are those who believe that Revelation 21:9—22:5 refers to millennial scenes, and thus would take us chronologically back to the time prior to the opening verses of Revelation 21. There seem to be good reasons for such a position. For example, you will notice that in Revelation 22:2 there is a reference to the healing of the nations, and again in Revelation 21:24-27 millennial splendor seems involved, with the nations walking amid the light of the city of God.

However that may be, there is no question that Revelation 22:1-5 describes a glorious future. The lifting of the Edenic curse (v. 3) will undoubtedly involve a splendor for the creation that we can hardly dream. As for the servants of God, they shall serve Him fully and perfectly (v. 3). Never again will there be a night of discouragement, hardship, or heartache. No longer shall we be dependent on earthly lights, for the Lord will give light, and the child of God will reign forever and ever.

January 2

The World in Which Jesus Lived

Galatians 4:4; Luke 2:1-7; Matthew 22:15, 16, 23

Memory Selection: *When the fullness of the time came, God sent forth his Son.*—Galatians 4:4, R.V.

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I. The Heavenly Scene (Gal. 4:4)

In our consideration of the incarnation, we often limit ourselves to what happened on earth. As a matter of fact, there was a parting scene in heaven. This scripture would remind us that God sent forth His Son. Though He did not become any less God, yet in some sense, perhaps very much beyond our ability to understand, there came the day when the Lord left the glory to come into this world of sin and shame, that He might give His life a ransom for many.

The coming of our Lord was timed—"when the fullness of the time came." There is an orderliness and precision about the movements of God. He who knows all things, He whose power is unlimited, will act at the right time.

Perhaps some would question that the timing of our Lord's advent was propitious. The Roman world was sunk in iniquity; the Jewish world was cursed by formalism; the heathen world was impotent. Morality was seldom lower. Intellectually, men had risen to great heights; commercially, they had in bold enterprise conquered lands and seas as never before. But thinking men still recognized they needed something. We know they needed Someone; and, thank God, He appeared!

What a scene it must have been as our Lord, though rich, for our sakes became poor, that we might become rich. Perhaps angels stood wonderingly by, seraphim and cherubim looked on in awe, as our blessed Lord, "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:6-8, R.V.).

II. The Earthly Scene (Luke 2:1-7)

This Scripture portion was considered in our Christmas lesson. Here, however, we are particularly concerned with the political situation into which our Lord was born.

These were dark days for Israel. Gone was the scepter; the ephod for the most part was in the hands of unworthy men. The yoke of Rome was upon them. While a degree of latitude had been granted them in things political, in the essentials the Roman governor had always to be consulted. The power of Rome is proverbial. If Caesar were to order a census, it would be taken, and no excuses permitted.

Though sad the condition of Israel, and though dark the picture of the nativity record (v. 7), there was a darker feature that still obtains to this day. The world is in the thralldom of sin, under the yoke of the evil one. Here is a despotism more severe than that of any earthly monarch. Thank God, the Lord Jesus Christ came into the midst of slavery that He might break the chains of sin and set the captive free.

III. Human Opposition (Matt. 22:15, 16, 23)

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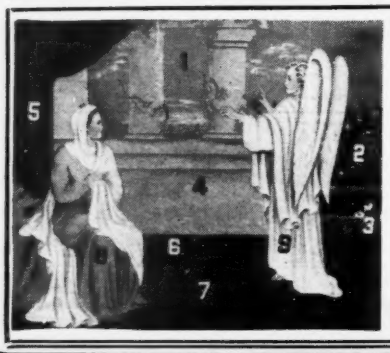

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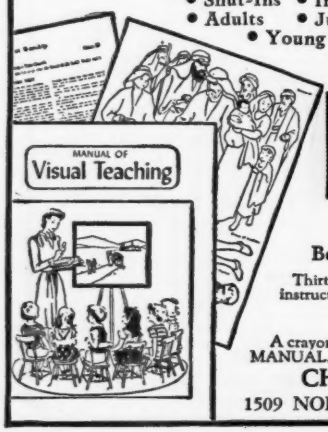

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Spiritually, Israel was ruled by those who cared more for the plaudits of men than for the will of God. Bitterness, intrigue and strife characterized the leaders. The high priesthood could be bought and sold. One man could continue his influence by seeing to it that his own relatives and friends had the appointment. It was indeed a black world into which our Lord came.

There were the Pharisees (v. 15). The word means separatists. These leaders prided themselves on their separation from everyone else. They were the select people; they were the privileged caste. Needless to say, they were the enemies of our Lord. His plain speech, His emphasis on the reality of religious profession, His candid censure, evoked their bitter opposition.

In Matthew 22 we see them banded with the Herodians, attempting to catch our Lord by their captious questions. It is hard to think of two groups of men who would have so little in common as the Pharisees and Herodians. The latter were devotees of Herod, representative of Roman rule in Palestine. These men were so unpatriotic that they made their bed with the conquerors of Israel.

The trickery involved in the question propounded is evident to anyone who understands the things for which these two groups stood. Render tribute to Caesar or not? If our Lord said "Yes," immediately the Pharisees would question Him as they questioned the Herodians; if our Lord said "No," the Herodians would immediately run to the authorities to say that He was an insurrectionist. But our Lord knew their double-dealing hearts. No wonder that they marveled and left Him (v. 22).

A third group in the social and religious life of Israel were the Sadducees (v. 23). The rationalists of the day, the so-called modernists of antiquity, they claimed there was no resurrection. Because they knew nothing of supernatural power, they said there was none.

Here then was the scene into which the Lord Jesus same. But, thank God, He came to lift man by His cross from such a state into fellowship with Himself.

January 9

Sources of Our Knowledge of Jesus

Luke 1:1-4; John 20:30, 31; 21:25; I Corinthians 15:3-5; I John 1:1-4

Memory Selection: *These are written that you may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.*—John 20:31, R.V.

While there is corroborative historical evidence that Jesus Christ lived and died, the main source and most trustworthy record is our Bible. The Word of God meets all the demands that can be made of any book so far as the reliability of its history is concerned.

No child of God need fear even the most rigid inspection of the manuscripts of Scripture as to their truthfulness. This includes not only the spiritual verities, the moral commands and eternal values, but the historicity of the events recited.

What is recorded as history actually happened.

Slight deviations in the recital of a narrative attest the reliability of the records. Mark it well, there are no contradictions, but there are those differences of emphasis and viewpoint which are easily discernible in the Gospel records. For the four Gospels to have been written in precisely the same language would have been to raise a question as to their genuineness. Not without reason, there would have been leveled against such manuscripts the charge that they were the product of collusion.

We know about the Lord Jesus because of what the Bible tells us. That record is trustworthy. It has been so regarded by Christians from the very beginning. In addition, we know the power of the Word of God in lives even to this day, a power which marks its origin as divine.

I. The Historicity of the Record (John 21:25; Luke 1:1-4)

John openly acknowledges that there was far more to write about the life, death and resurrection of the Lord Jesus than has been written, or than could be written. The writers of Scripture were not handicapped by a lack of material; fictional stories, legendary occurrences were not added. The writers of the Word of God wrote the truth (note carefully John 21:24, 25).

The opening paragraph of Luke's Gospel is the writing of a very careful historian. First of all, he indicates that others had written on the same subject (v. 1), and that they were eye-witnesses and ministers of the Word (v. 2). It is apparent, therefore, that he did not consider his writing unique, and that he regarded these other narratives as trustworthy. In verses 3 and 4 we have Luke's apology for giving his account of the Lord's ministry.

Luke's careful cataloging of material indicates that he traced the course of all things accurately from the first. He probably looked into all the records available, and made pilgrimages to different places to ascertain the accuracy of the information.

It is evident that He was led of the Spirit to trace matters carefully as any good historian would do. In proof of this fact, notice the expression "from the first" (v. 3), which may literally be rendered "from above."

It cannot be affirmed too strongly that we have here the record of actual historical events. Christianity is based upon certain definite, objective historic occurrences. The early foes of Christianity recognized this fact, and so leveled their attacks against the credibility and reliability of the sacred Scriptures. These critics failed in their attempt to discredit Christianity. Much of so-called Modernism stems from those early attacks. We do not need to apologize. The Word of God stands absolutely untrammeled, unshaken and unconquered.

II. The Purpose of the Record (John 20:30, 31; I John 1:1-4)

John says the record in his Gospel was given in order that men might believe that Jesus is the Christ, the Son of God,

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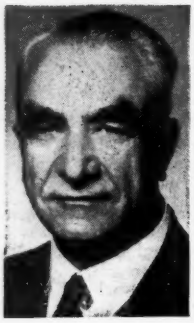
by

Dr. P. B. Fitzwater



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and that believing it they might have life through His name. Under the guidance of the Holy Spirit, he selected certain of the great miracles performed by our Lord to reveal who the Lord Jesus is, and what we may have if we trust Him.

I John 1:1-4, also written by John, tells us that book was written that others might have fellowship with the apostles (v. 3), and that our joy might be made full (v. 4).

The Lord in faithfulness has given us His Word in order that we might know the Lord Jesus; in order that we might experience the salvation of God; in order that we might have fellowship one with another, but particularly with Him; and in order that our joy might overflow.

III. The Message of the Record (I Cor. 15:3-5)

Here we have the celebrated epitome of what the gospel is. Actually there are four facts involved in this statement of Paul's: (1) Christ died for our sins; (2) He was buried; (3) He was raised on the third day; (4) He appeared to men.

In one single, simple utterance, the apostle Paul, by the Spirit of God, answers the question as to why Christ died. He died for our sins. It is strange that men should deny the existence of, or regard lightly, that for which the Scripture says the Lord Jesus died. The most important question in all the universe is how a sinful man can have fellowship with a holy God, or how a holy God can look favorably upon sinful man. The only proper answer is that of Scripture: the Lord Jesus died, the Just for the unjust, that He might bring us to God.

While there are many different kinds of literature in the Word of God, and many different messages with various emphases, the whole book of God joins in one particular message: the Son of Man is come to seek and to save that which is lost.

Reaching Brazil's Children

[*Continued from page* 270]

hovels in the far interior of Matto Grosso on the border of Paraguay."

Bible institutes now include child evangelism in their courses of training. From one of these at Pedra, Rio de Janeiro, the students take out more than twenty flannel boards each weekend to hold meetings for children in churches, private homes and the open air, with conversions occurring weekly. Individual missionaries also train children's workers, and the Brazilian church has provided a number of the leaders as well as the vast majority of the teachers of the children's classes.

Dona Else Magalhaes Lima, director for Rio de Janeiro, has consecrated her life and all that she has to the Lord for the evangelization of the children of Brazil. A young woman, Elda Rizzo Emerique, without apparent means of support, nevertheless gives her whole time to the work in the far interior on the Paraguayan border, even crossing into that country to hold classes.

The north Brazil area, comprising some

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ten states, is about half the size of the whole United States and has a population of about twenty million. According to Esther Blowers, C.E.F. director for this area, at least ten million of these are children fifteen years of age or under.

Recife, with a population of half a million, is the major center of north Brazil, and here an extensive ministry in behalf of the children is carried on. The training of teachers for the classes is fundamental. At least fifty teachers each year are trained in Recife in classes held in various churches, Bible schools, and the home of the director. More than two hundred have completed the course and have successfully conducted children's classes, leading many children to the Lord. Some come from distant states and at considerable personal cost. One woman had been saving for years to buy a new set of false teeth, but believing the Lord was calling her to a ministry among the children she spent the money for training. During the past few years she has brought hundreds of children to Christ.

The average class in the poorer suburbs of Recife has thirty-five children, 98 per cent of whom come from unbelieving homes. Of these, twenty-five make a profession of faith in Christ after being dealt with individually by the teacher. Half of them are able to attend a Sunday school, and half of these are even able to bring their parents into the church; so it is no wonder that churches in the neighborhood of the classes have grown rapidly.

In the better class districts there is more serious opposition and results are not so large. Yet Miss Blowers reports a class in one of the large private schools where she reaches one hundred fifty to two hundred children of the better class twice a week. Each child is dealt with personally at least twice a school year, with the result that more than two-thirds make a profession of faith, even though family opposition may keep them from attending church services.

Such classes in the schools are also allowed in government graded schools on school time. The law permits religious instruction for half an hour a week in each grade. In 1947, in Sao Paulo, volunteer workers held classes in nine schools, with a weekly attendance of more than six hundred. In 1948 more schools have been entered, and it is hoped that soon this work will spread throughout the country.

In the children of Brazil a good foundation is being laid for the Christian Church of tomorrow. And it is well for us to take note that Brazil is the largest, most populous country in the most rapidly growing region in the world today.

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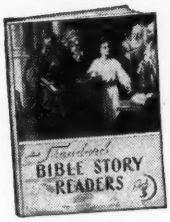

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Christian Enterprise

[*Continued from page* 254]

dled 137,000 letters. On an average each person last year handled more than 2,250 letters, or more than five times as many as I could handle alone. With the help of others, even my own efforts are accomplishing five times as much as they did when I was working alone. It is small wonder, then, that we put little stock in the assertions of some of our force that they are doing such menial tasks that they aren't accomplishing anything for Christ.

A great deal of time and effort and money goes in to the makeup of *Good News Broadcaster* and *Young Ambassador*. We hire professional writers to turn out copy that will grip hearts and convict of sin, copy that will present the challenge of the missionary fields and the need for more consecrated lives.

Mr. Jones, Mr. Lott and myself write much of the copy ourselves. Sometimes it means sitting up until past midnight in order to meet a deadline. But how much good do you think all that effort and expense would do if we had no one to address the publications properly and mail them out? How many souls would they help to save if they were stacked in our warehouse month after month? There is a great deal of excellent material in our magazine, but every issue must depend upon the unfailing loyalty and service of those who feel, perhaps, that their task is unimportant.

If you have any doubt of the importance of the so-called insignificant tasks, take out your Bible and read I Corinthians 12. It gives a better picture of the kingdom of Christ than I can ever do. Everyone is to be working with the talents and abilities that the Lord has given him, so the Word may be spread and souls won.

WORK HERE may seem to be ever so insignificant in a worldly sense, and yet God is going to place honor where honor belongs. When we all get to glory and begin to reap the reward for the souls that have been won as the result of the broadcast's efforts, we're all going to have a part in them. All, that is, who are working here for the purpose of serving God.

I'm afraid that from a third to a half of our workers are giving little thought to the part their job has in spreading the gospel. They are working for the sole purpose of getting a pay check at the end of the week. Their hearts aren't right. Their motives aren't right. They are working for their pay check, and that will be the end of what they get. But it will be very different for those who are laboring here because it is a place in which to serve Christ. With them it won't matter how lowly or lofty their task may be. They will all share equally in the rewards.

Look again at the picture of the body as I Corinthians 12 gives it to us. Suppose my hands don't like the job they're doing and want to do what the feet are

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doing. It would turn the whole body upside down.

I told the folks here that the most important part of my body is the heart. They've never seen it, but it's there working all the time. I need my lungs to make my voice audible. I need my eyes to see the outline. Each member of the body must do its appointed task if I am to be able to function normally. So it is with the body of Christ. The Lord needs voices to speak for Him. He needs feet to walk for Him. He needs hands to work for Him, that His ministry may go forward. Why should we say, then, that the Lord has no place for us in His ministry because we are hands and not a voice?

There has never been a time in the history of the "Back to the Bible Broadcast" when our need for skilled help has been so acute. And I know from others in Christian enterprise that the situation is the same all over the nation. Christian organizations, dedicated to the sole purpose of winning the lost for Christ, are having their efficiency impaired, are not able to carry on in the way they have an opportunity to do, because of a lack of skilled help.

Young men and women who know the Lord and want to work for Him seriously search themselves to see whether or not the Lord would have them in the ministry, the mission field or evangelism. If they find they aren't suited for one of these, they turn reluctantly to secular work, dissatisfied and unhappy with their lot. If one is completely consecrated and ready to serve God with whatever talents He has given him, I can say without fear of contradiction that there is a place for him in some form of full-time Christian service.

At the broadcast our needs run along certain specialized lines. In other Christian enterprises the needs run along differing lines. Right now we have an acute shortage of all classes of office workers. A short time ago our personnel director mailed a plea to those on our pastors' list asking that they urge their young people to apply to us for jobs. We're behind with our mail because we can't get additional mail sorters and typists. We're running behind with our filing and posting. We need more competent stenographers who have had business school training or enough practical experience to enable them to take dictation and go ahead with their work with a minimum of supervision.

The scale of pay in most Christian enterprises is equal to that of the average secular business of a similar size. Few firms expect their help to work for nothing. But we cannot compete for help by bidding up the wages as some secular organizations have done. Our need, and the needs of all Christian businesses today, is for competent, consecrated Christian young people who are working not for their checks alone, but for the glory of God.

It's as I told a young woman last week, who came to talk about working for us. She is a highly talented Christian who

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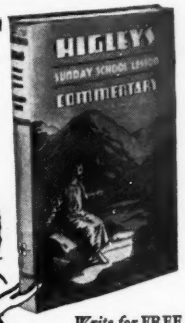

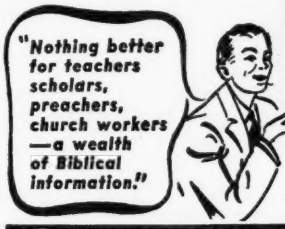

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That is the decision that confronts every consecrated young Christian today. The Lord has given each one talents and abilities that can be used to His honor and glory. Throughout the country He has provided opportunities for those talents to be used. The question is up to you today. What are you going to do about it?

How to Multiply Your Usefulness

[*Continued from page* 255]

sonal property. What an investment was his! Talents, substance or life cannot be invested in Jesus without surprising returns—returns, not necessarily in quantity, but in quality. Have you invited Jesus to touch your gift?

In John 12:24 a kernel of corn is spoken of as falling into the ground and dying, but bringing forth much fruit. This is exactly what happened to the lad's bread and fish. He relinquished them with no selfish thought of return, only to find, surprisingly enough, an abundant harvest.

There is the common acorn, for example. When it is buried in Mother Earth, when it is softened by heavenly rains, when the chemicals of the soil have had their effect upon it, then, and not until then, will the sun, with its warming and life-giving power, raise the acorn into newness of life, multiplying it into the mighty oak tree, which tree yields a harvest of acorns identical to the one thus buried.

As another example: The mighty redwood tree, through whose trunk a motor bus may pass, is none other than a developed sapling not more than a half inch in height, which came from the tiniest of seeds. Tremendous development indeed! God always compounds compound interest, beyond our computation, when we invest in Him.

To you who are withholding your heart's allegiance, why not accept Jesus as your personal Saviour, your source of eternal life? He waits to touch your life, to enrich you with heaven's abundance, to prepare you for an eternity to be spent with Him, where (in the language of the Book of Revelation) there will be no more curse, no night, nor need of candle or sun, for the Lamb of God giveth them light; for God shall wipe away all tears from their eyes, and there shall be no more pain, crying, sorrow, or death. What a state of eternal bliss, calling for praise and adoration of the One altogether lovely, the fairest of ten thousand!

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It behooves all of us to step out in faith and *do* as the rich young ruler *did not do*. This act of faith may not mean that one will be called on to sell all and give to the poor, but it does mean a willingness so to give should it be our Lord's desire.

Remember God's command to Abraham? When God had tangible evidence of Abraham's willingness to obey, even to the destruction of his heart's most cherished possession—Isaac, his son—God intervened, ascribing to Abraham the title "the Father of the Faithful."

"There is a lad here who has five loaves and two fishes. What are these among so many?" Nothing, unless the lad is willing to relinquish his claim to them. What about your loaves and fishes, whatever they may be? May He touch them? Offer now the prayer, "Lord Jesus, touch my loaves and fishes with Thy nail-scarred hands, so that they in turn may be a means of blessing."

One may gather from this story of the feeding of the five thousand a beautiful thought regarding Jesus' dealing with His own. As He took the lad's food, so He takes our lives; as He broke the lad's food, so He breaks our lives; as He blessed the lad's food, so He blesses us; as He fed the multitude with the lad's broken and blessed food, so He feeds the hungry world with our broken but blessed lives.

My lad, how glad we are for the lesson taught us by your act of submission. While your name may remain unknown to us on this earth, in that day, when the redeemed will blend their voices in the song of Moses and the Lamb (that great anthem to the King of kings and Lord of lords), we fancy we shall hear you singing the incidental boy-soprano solo.

How beautifully an unknown poet implores us to give unstintingly to Him who delights in giving so abundantly to us:

"God might have used His sunset gold
So sparingly;
He might have doled His blossoms out
Quite grudgingly;
He might have placed just one wee star
In all the sky.
But since He gave so lavishly,
Why should not I?"

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THE PLIGHT OF JEWISH CHRISTIAN CHILDREN

Rev. Jacob Peltz

During my recent visit to Germany I found nothing more heartbreaking than the plight of the Hebrew Christian children. In Berlin alone there are 2000 of these pitiful children—all of them half-starved, 1000 of them threatened with Tuberculosis. Many of these children have lost their parents who were killed in the concentration camps. Some of them do not have a single surviving relative. Their condition is beyond description.

The Dutch Government has given us permission to take groups of these starved Hebrew Christian children to Holland for a 3 months period of rest, recuperation and proper feeding. Some will stay longer than 3 months when necessary.

In addition to this project we are also building an orphan home for Jewish-Christian children near Hamburg. The huts for this home have been purchased in Denmark. The beds, blankets and other equipment were purchased in England from surplus army stocks.

In the name of our compassionate Lord, the Christ-Child, we ask your prayers at this Christmas season for the starving, tubercular, Hebrew Christian orphans of Germany. They can be rescued before it is too late. Our Lord will reward you in accordance with Matt. 25:40.

A folder of "News Letters from Hebrew Christians in Europe" sent on request.
Address communications to:

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OUTLINE and ILLUSTRATION

HIMSELF

He came *Himself!* He did not send
A mighty angel down,
For angel hands could never do
The work His hands have done.

For it required His wondrous worth
The awful debt to pay,
For which He went to Calvary
And gave *Himself* that day.

And He *Himself* shall yet come down
To claim His purchased ones:
This is the blessed, glorious hope
Of all God's waiting sons!

—Carrie G. Andrews, in the *Gospel Message*

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THE PURPOSE OF CHRIST'S COMING

John 1:14; Galatians 4:4, 5

1. To reveal the Father (John 1:18)
2. To put away sin (Heb. 9:26; I John 3:5)
3. To give life abundantly (John 10:10)
4. To dispel darkness (John 8:12; 12:46)
5. To seek and save the lost (Luke 19:10)
6. To destroy the works of Satan (I John 3:8)
7. To bring us to God (I Pet. 3:18; Isa. 53:6)

—George C. Crockatt

✣ ✣ ✣

THE WONDERS OF HIS GRACE

His *joy*—how unspeakable!
His *mercies*—how sure!
His *peace*—passing knowledge;
His *love*—holy, pure;
His *guidance*—how perfect!
His *will*—only sweet;
His *assurance*—so precious,
His *atonement*—complete;
His *compassion*—so tender,
His *faithfulness*—great;
His *comfort*—sustaining,
His *help*—never late;
His *power*—omnipotent,
His *truth*—giving light;
His *presence*—transforming,
His *way*—ever right!

—Edith Selindh Bergman

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

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THE FIRST CHRISTMAS SERVICE

Luke 2:8-17

I. The Place

1. Not held in temple or synagogue, but out under stars. Compare today's large churches and small but true.

II. The Time

1. Night but not dark, for "glory of the Lord" shone all around. So His coming at time of earth's night.

III. The Congregation

1. Small, but everyone in his place.
2. The poor and lowly shepherds. They were abiding in the field—"keeping watch over their flocks by night." So faithful men today keep watch.

IV. The Preacher

1. "An angel of the Lord."
2. Compare his appearance to Mary and Elisabeth.
3. Compare his appearance to Abraham, Jacob, et al.
4. Message not entrusted to fallible man.

V. The Message

1. "Fear not." Compare Jacob's fear—appearance of God in dream. Trace fear in human hearts down history because of sin.
2. "A Saviour, which is Christ the Lord."
   a. "Born *this day*—message so great, not delayed a single day.
   b. "Unto you"—personal message.
   c. "City of David"—Jewish Messiah.
3. Confirmation and assurance—"ye shall find the babe."
   Compare assurance—coming to any heart who will come to Him.

—H. Olney

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THE LOVELIEST THING ABOUT CHRISTMAS

A group of noblemen were gathered together in London, when the King of Great Britain entered. They all knew him personally, yet they all honored him as their King. So when he entered they stood solemnly to their feet. "Take your seats, gentlemen," said the King, "I count you my personal friends." And then jokingly he added, "I am not the Lord, you know."

Then up spoke one of the noblemen, a true Christian at heart, "No, sir; if you were our Lord, we would not stand to our feet. We would fall on our knees."

The loveliest thing about the Christmas story is not the simple faith of the lowly shepherds who were keeping their flocks by night; not the singing of the angel hosts; but the fact, rather, that when the Wise Men found the baby Jesus, they fell on their knees before Him and worshiped Him.

—*The Sunday School Times*

PROPHECIES CONCERNING JESUS CHRIST

He was to be born of a woman (Gen. 3:15)
He was to be born of a virgin (Isa. 7:14)
He was named before He was born (Isa. 7:14)
He was to be of Abrahamic lineage (Isa. 11:1; II Sam. 7:12)
He was to be born in David's royal city (Mic. 5:2)
The exact time of His birth was given (Gen. 49:10; Dan. 9:25, 26)
He was to be honored as a King with gifts (Ps. 72:10)
His kingdom described (Isa. 11:6-9)
He was to be a Prophet in Israel (Deut. 18:15)
He was to be a just Judge (II Sam. 23:1-4)
He was to be Spirit-filled (Isa. 11:2-5)
He was to be a suffering Saviour (Isa. 53)
He was to die on a cross (Ps. 22)
His hands and feet were to be pierced (Ps. 22:6)
His enemies were to part His garments and cast lots for His vesture (Ps. 22:18)
His "familiar friend" was to betray Him (Ps. 41:9)
His resurrection was foretold (Ps. 16:10; 22:22)
His ascension was foretold (Ps. 68:18)

—N. G. Greensmith

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STARS IN THE NIGHT

Whereby are given unto us exceeding great and precious promises.—II Peter 1:4

Like stars in the night are God's promises true:
Each one in its beauty reveals Him anew;
With light from His throne they illumine our way,
And ever lead on to His glorious day.

Like stars in the night are God's promises great:
They're fraught with His power, they ever hold weight,
And part of His own gracious nature divine
Is woven, in love, into each sacred line.

Yes, stars in the night God has given us here,
To strengthen our faith and to banish our fear;
These promises, written with heaven's own pen,
In Jesus our Saviour are yea and amen.

—Francis Ure

✣ ✣ ✣

RESTED WORKERS

It is rested workers God wants. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then, "Take my yoke upon you." But you can-

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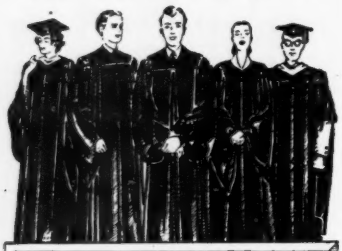

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The people who live most in experiences and spiritual self-seeking have usually the most unsatisfactory experiences. The hearts that are most simply fixed on Jesus or His will and work have the happiest and holiest experiences. Let us exchange burdens, giving Him all ours and taking only His, and we "shall find rest" unto our souls.

—A. B. Simpson, in
The Alliance Weekly

✣ ✣ ✣

CONSOLATION
Psalm 31:15

"My times are in thy hand"—
Whatever comes of grief or pain,
Whatever woes or fears remain,
Thy Word consoles me not in vain,
All comes at Thy command.

"My times are in thy hand"—
Why should I ever anxious be?
My Lord has borne it all for me;
His blood has purchased liberty
For heaven's pilgrim band.

"My times are in thy hand"—
If this be now my rest,
Close on my Saviour's breast,
Some day in mansions blest
'Mid glories bright I'll stand.

"My times are in thy hand"—
So may Thy matchless peace
Afford me sweet release
Till every trial cease
Within the Promised Land.

—James H. Senseny,
in *The Alliance Weekly*

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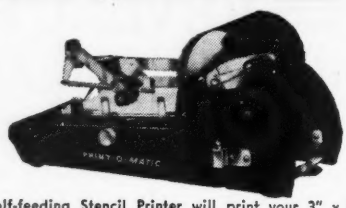

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How wholesomely and genuinely human He is! Martha reproaches Him; John, who has seen Him raise the dead, still the tempest, and talk with Moses and Elijah in the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterward wants his head and hands included in the ablution. And He calls them by their first name, and tells them to fear not, and assures them of His love. In all this He seems to me altogether lovely. His perfection does not glitter, it glows.

The saintliness of the Lord Jesus is so warm and human that it attracts and inspires. —C. I. Scofield

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DIFFERING VALUES

A convert at the Billy Sunday meetings in Scranton, Pa., remarked, "On my farm I raise blooded stock, and there is not a person for miles around who would not go to great lengths to warn me if one of my prize cows got on the railroad track; yet for twenty-five years never a man spoke a word to me about my spiritual welfare."

—*S. S. Times*

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GOD A LOVING FATHER

There are people who offer the petition, "Thy will be done," almost under breath, as not daring to mean it. A woman who had an only child said to Mrs. Pearsall Smith, "I do not dare to pray, 'Thy will be done,' because I am afraid God will take away my little boy, or will send me some heavy trial." To which Mrs. Smith replied: "Suppose your child should come to you and say, 'I want to be and do just what you desire today,' would you say to yourself, 'Now is my opportunity to make this child do all the disagreeable duties I want done. I will just take advantage of his willingness to please me by cutting off his pleasures today and keeping him at hard discipline?' "No, no," said the mother, "I would give him the best day I could possibly plan." "And can you think that God is less just and loving than you?"

—*The Quiver*

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OUTLINE OF REDEMPTION

1. Necessity for Redemption (Gen. 1-11)
2. Preparation for Redemption (Gen. 11 to Mal.)
3. Presentation of the Redeemer (Gospels)
4. Propagation of Redemption (Acts)
5. Interpretation of Redemption and Promise to Return (Epistles)
6. Consummation of Redemption (Revelation)

—T. Leonard Lewis

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ALL THINGS

I. The Past—*Don't regret* (Phil. 3:13, 14)
II. The Present—*Don't fret* (Ps. 37:1, 7)
III. The Future—*Don't bet* (Ps. 37:5; II Cor. 1:20, etc.)

—Elmer E. Bloom

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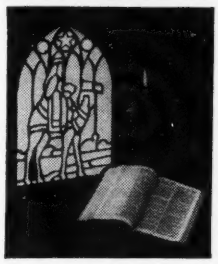

It Happened

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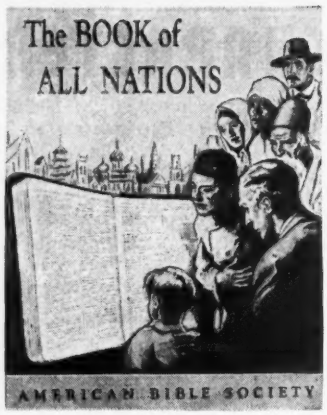

These Bible selections bring out helpful truths concerning the theme.

NOVEMBER

Day		Book	Chapter
25	Thanksgiving	Psalms	103
26		Psalms	90
27		Psalms	91
28	Sunday	Psalms	23
29		Ephesians	6
30		Philippians	4

DECEMBER

Day		Book	Chapter
1		John	17
2		Revelation	21
3		Psalms	121
4		Psalms	27
5	Sunday	Acts	17
6		John	15
7		Hebrews	11
8		Romans	12
9		John	3
10		Romans	8
11		John	14
12	Bible Sunday	Matthew	13
13		Luke	14
14		Luke	15
15		Luke	16
16		I Corinthians	13
17		Isaiah	55
18		John	1
19	Sunday	Mark	4
20		Matthew	5
21		Matthew	6
22		Matthew	7
23		Isaiah	2:1-5; 9:1-7
24		Isaiah	11:1-9; 40:1-11
25	Christmas Day	Matthew	2

If you want to follow a list of daily readings for 1949, ask your minister, write to your denominational headquarters, or request copies from American Bible Society, Dept. U, 450 Park Avenue, New York 22, N. Y.

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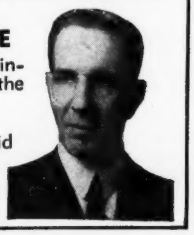


REPORT FROM MBI

By Elisabeth Fletcher

All the way around the world—from South Africa to Alaska, from India to the West Indies—Moody Correspondence School students are hard at work learning their lessons. They can be found in twenty-eight different foreign countries.

But even more diversified are their occupations. A rabbit ranch owner in Ohio, a railroad fireman, a coal miner, a mayor in Nebraska, a wireless operator in the Persian Gulf, a university professor, a school teacher, and a lighthouse keeper in British Columbia are just a few of the ten thousand students who are enrolled.

The three young women in the bank cage eyed one another suspiciously as they slit open the letters for the mail order house and took out the money. They all knew that one of them was a thief. They all knew, too, that a reward of $100 was coming to one of them for turning in that thief.

Suddenly, one of the young women sidled up to the one next to her. "I saw you," she said quietly. "I'd really hate to turn you in, but I need that hundred dollars. What about it?"

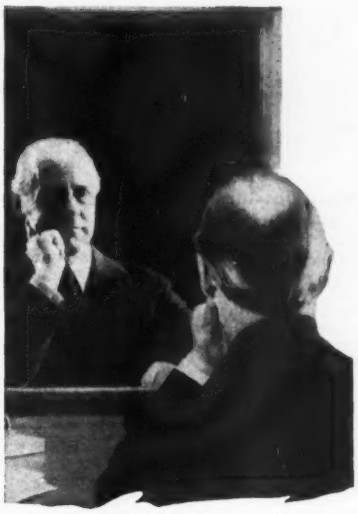
The girl's eyes filled with tears. "Oh, if you'd just come home with me, you'd understand why I did it," she begged. "Please don't turn me in—I'll never take another cent. It was only a little more than $35 in all . . ."

And so the two went home together to see the sick mother and destitution which had prompted the theft. The one who had made the discovery somehow never had the heart to turn in the culprit, and a few days later the third girl in the cage was caught red-handed by the company. Naturally, she was suspected of being the cause of all the thefts.

Years passed. Then one day last month a Stewardship representative of Moody Bible Institute received an urgent call from one of the Institute's wheel-chair annuitants. Could the representative deliver some money for a friend of hers? It was an old debt . . . incurred some twenty-two years earlier. In those days it had amounted to $35. Today, figuring at 3 per cent interest, it was about $85.

No, the annuitant was not the girl who had stolen the money. She was the one who had discovered it. For years she had prayed earnestly that the other girl would become a Christian, and now her prayer had at last been answered. With salvation had come conviction of sin in regard to the nearly forgotten theft; and the newborn Christian, wanting to make restitution, had asked her friend for help in delivering the money to the mail order house.

But that's not quite the end of the story. The representative took the money to the mail order house, and told its officials something of the work of Moody Bible Institute and the story of the bank cage girls. About a week later, the Institute received a check for $85—from the mail order house.



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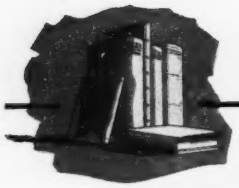

NEW BOOKS

Root Out of Dry Ground, by Argye M. Briggs.

This novel, chosen as the winner of Eerdmans fiction award for 1948, is the most unique and realistic book I have ever read. Based on typical American life, it centers among the common people in the hills of the Southwest.

Jansie Sanders, a hunchback, the eldest child of shiftless parents, is forced to beg on city streets. She has two brothers, delinquent Joe and feebleminded Willie. Chrissie was left in Jansie's care as a motherless baby. As a result of finding Chrissie in a tent meeting Jansie hears the minister read from Isaiah 53: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness," and she becomes a Christian in her simple, unschooled way. Many problems arise in the life of Jansie and Chrissie, for the ground was dry in which they were planted, but they become fruitful plants.

This book is well written and it is a pleasure to recommend it.

323 pages. 5¾ x 8½ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). $3.00. B.C.B.

The Christmas Spirit, in Gospel Solos and Duets, by Harry Dixon Loes and George S. Schuler

This book made its first appearance last fall, and was widely distributed. On every hand the comments were favorable. Singers knew that there were sheet music yuletide publications, but this collection of Christmas solos and duets, written in gospel song form, filled a long-felt need.

Mr. Loes and Mr. Schuler, both of the Institute music faculty, are well known for their distinctive styles and lyrical productions. In this book they delightfully complement each other, forming an artistic combination that is not too difficult for the untrained player and yet appeals to the one of pianistic accomplishment.

Every one of the fourteen numbers is a brand new composition. Seven are exclusively solos and duets; four may be used as solos or duets; two are solos for low voice; and one three-page number is a beautiful alto solo with quartet or choir.

An unusual feature is the adaptability of the contents to the choral presentation of the Christmas story in cantata form, in a church where there is no choir, or in lieu of a cantata.

16 pages. 7 x 10 inches. Van Kampen Press, Chicago (1947). 40 cents. W.L.B.

Jungle Doctor, by Norman E. King.

A missionary novel whose setting is a mythical island of Bordoro in the tropical seas. It is the story of a missionary doctor in the late nineteenth century, who labors for years to discover a cure for the islanders' mysterious eye disease, and his lovely daughter who comes to join him in this unselfish task. Romance and villainy both enter into the tale in the persons of a young medical specialist and a trader in tropical products.

Many will doubtless find the story rather pleasant and interesting reading. The plot, however, is stereotyped and there is an air of unreality which pervades the book. Its treatment of missionary and native life shows little acquaintance with the actuality, and the conversations and attitudes are markedly mid-twentieth century rather than late nineteenth.

160 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids (1948). $1.75. H.R.C.

Salvation Songs for Children No. 3, compiled by Ruth P. Overholtzer; edited by Harry Dixon Loes.

Following the widely used No. 1 and No. 2 books of the same title, this collection of songs and choruses was produced to meet popular demand.

All will agree that this is a much superior book to the two forerunners, in both workmanship and contents.

Of the 99 compositions, 72 are choruses and 27 are songs. Eighteen of the numbers call for motions. There are 30 new pieces, first published in this book. As a supplement, two pages are filled with words that can be sung to tunes in the three different editions.

The music is wisely simple enough for the average child and easy enough for the average pianist. Among the new numbers of special appeal are settings to "The Lord's Prayer" and "The Twenty-Third Psalm."

The printing is well done and the binding is durable.

32 pages. 6 x 9 inches. International Child Evangelism Fellowship, Santa Monica, Calif. (1947). 60 cents. W.L.B.

World History: a Christian Interpretation, by Albert Hyma.

This revised edition of the 1942 publication of the author's work provides excellent collateral reading both for Church history and for general history. This study is a good interpretation of the history of the world from the beginning to the present age. It can well be used in our Christian high schools as a textbook. In fact the preface states: "This book is intended as a textbook in world history in junior high and high schools. The author is trying to fill the urgent demand on the part of devout Christian parents, who feel that their children need not any longer be exposed to a pagan or at least a materialized conception of world history."

443 pages. 6 x 9¼ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). $3.00. E.S.M.

From Palms to Pines, by Bertha B. Moore.

This is an interesting story of Samuel Bequer, who left Cuba to teach Spanish in a language school in Miami. He arrived somewhat bewildered, but was helped by Elena Elliott, a friendly Christian girl, at the airways terminal information booth. Their friendship grew and soon Sam, although a Catholic, was attending church with her. He had a New Testament which had been left him by his great-grandfather. He began reading it at Elena's suggestion and later gave his heart to Christ Jesus.

When Dr. Elliott, Elena's father, asked her to return to North Carolina to help him, Sam determined to make a place for himself in her community. He asked for her hand in marriage; but Dr. Elliott hesitated, having some misgivings about his somewhat mysterious background. Later when he consented, he gave them tickets to Cuba, where they spent their honeymoon. Seeing the spiritual need among Sam's own people, God led them to give their lives as teaching missionaries on the island.

181 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). $1.50. R.N.R.

The book *The Higher Significance of the Gospel*, by Dr. Walter D. Kallenbach, is published by Baker Book House, Grand Rapids, Mich., instead of Northland Publishing Company, St. Paul, as stated in the October issue.

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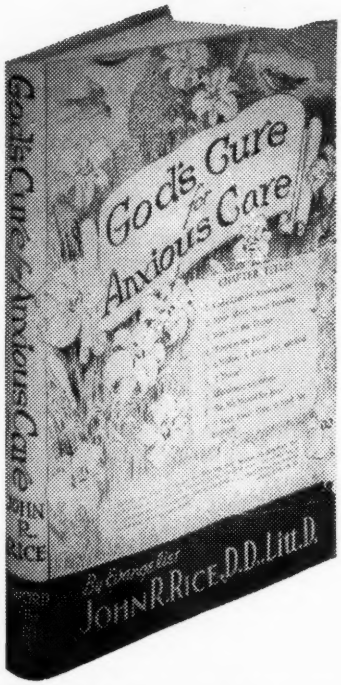

For Christians, Christmas is a unique opportunity to witness to unsaved loved ones and to have a part in blessing fellow Christians. A Christian's gifts should be distinctively Christian, usually, with a spiritual significance. The best gift of all is one which has already been a joy and blessing to you. For this reason we believe these fine Christian books should head your list as Christmas presents. There are evangelistic messages for the lost, devotional messages for the Christian, doctrinal and Bible study books for the student, comfort for the sorrowing—a book for every need, a gift for every name on your list.

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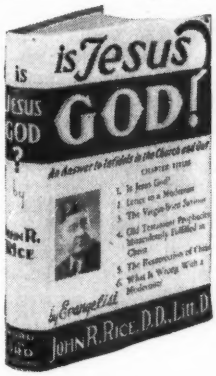

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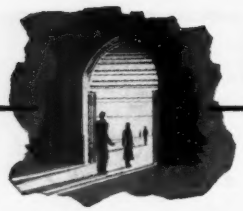

ALUMNI

PUBLISHED BY THE EXECUTIVE COMMITTEE, ALUMNI ASSOCIATION OF MOODY BIBLE INSTITUTE, LAWRENCE E. PEARSON, PRESIDENT; HERBERT LOCKYER, JR., EXECUTIVE SECRETARY.

Philip R. Newell is greeted by President Culbertson (center) and Dean Coder.

Name Mr. Coder New Vice-President and Dean

TRUSTEES of Moody Bible Institute September 23 elected S. Maxwell Coder, former editor-in-chief of Moody Press, vice-president and dean of education. Announcement of the appointment was made by President William Culbertson after the annual fall meeting of the trustees.

In accepting the new position, Mr. Coder stated: "I accept this appointment as from the Lord, realizing how great is the responsibility, but believing that God's grace will be sufficient. The work of the Institute is the greatest work in the world. I rejoice in the fact of the warmhearted counsel and support of Dr. Culbertson and the faculty of this great institution."

For the past five months, Mr. Coder had been serving as acting dean of education.

MBI RADIO STATION LARGEST FM IN CHICAGO

With completion of work on the enlarged WMBI-FM station at Addison, Ill., Moody Bible Institute will have the first and only 50,000-watt frequency modulation station in Chicago.

This is possible, according to Chief Engineer A. P. Frye, because the Federal Communications Commission has recently ruled that the maximum power for stations in the Chicago district with 500-foot towers must be 40,000 watts.

Miss Germann, hostess of Moodyana Museum.

Since the Institute's tower is only 490 feet high, the ERP (effective radiated power) of WMBI-FM is permitted to be higher than the 40,000 maximum.

The change-over from 1,000 to 50,000 watts represents a significant day for Mr. Frye. He has invented two outstanding parts of the equipment.

DEDICATE NEW OFFICERS OF CORRESPONDENCE SCHOOL

A fifteen-minute ceremony, October 6, conducted by Rev. Philip R. Newell, director of the department, marked the dedication of the new Correspondence School quarters on the ninth floor of Crowell Hall. More than seventy-five people gathered in the shiny new offices for the brief service.

After a short dedicatory message by President William Culbertson, Dean S. Maxwell Coder commended the new offices and the work of the department to God, and everyone joined in singing the Doxology.

FITZWATER WRITES "CHRISTIAN THEOLOGY"

Christian Theology, a complete work in one volume, written by Dr. P. B. Fitzwater, director of the Pastors Course, is off the press. Beginning this term the 545-page book is used as the textbook for the Systematic Theology class at the Institute taught by Dr. Fitzwater, and is also used in other schools.

FIFTY YEARS OF SERVICE

Gertrude Germann received special honor at the fall Family Night fellowship for her many years of faithful service. Hired by Bible Institute Colportage Association to work for the summer, she has remained fifty years.

Miss Germann remembers D. L. Moody well. She recalls watching him stride into the first headquarters of the B.I.C.A. Seeing the tiny cottage for the first time, he glanced swiftly around and then announced his approval. Because of these memories and her acquaintance with Moody lore, she accepted the role of hostess of the Moodyana Museum in 1946.

At the end of Miss Germann's twenty-five year period, the Institute presented her with five five dollar gold pieces. These she has saved and treasured through the years. At the Family Night fellowship, when she was presented with a fifty year pin from the Institute, she gave back to the Institute the original gold pieces plus $25.00, a dollar for every year spent at the Institute, thus meriting a "Well done, good and faithful servant."

MBI NOW OFFERS EIGHTH COURSE

An eighth course has been added to the curriculum of Moody Bible Institute.

To be known as the Missionary Technical Training Course, the new addition will be headed by Paul Robinson and will include four years of intensive study in Bible, missions, photography, flying, and radio. The number of students permitted to enter will be limited.

For the first two years, a concentrated Bible and missionary course will be required. The last two years, known as the technical phase, will include three terms each of advanced flying, maintenance and repair, photography, and radio and communications. A special Missionary Technical Specialist diploma will be granted at the completion of the four years' work.

LATEST FILM NEWS

R. L. Constable, vice-president, back from a trip to California, brings encouraging reports of film activities on the West Coast.

From San Diego comes word of the first showing of "Voice of the Deep."

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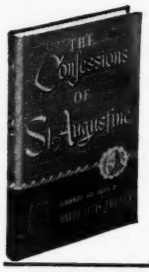

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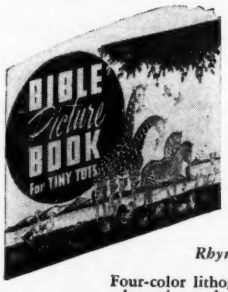

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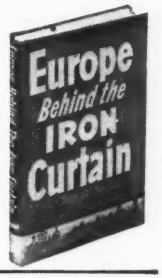

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There, at the First Baptist Church, large audiences crowded into the church on two successive evenings. In Los Angeles, 5,300 people jammed the Shrine Auditorium. From this showing, many congratulatory letters with substantial gifts for further work have flooded the desk of Irwin Moon, director of Moody Institute of Science. One young missionary couple gave the $200 they had been saving for a car.

Perhaps the most unusual news comes from Long Beach. The film projector refused to co-operate with the spirit of the evening, and the patient audience waited from 7:30 to 10:30, hoping that at any minute the lights would dim and the voices of the much-publicized talking fish would be heard. When the disappointed people finally left, they had given $1,800 in the offering.

Other Moody films are in the headlines from the West. Recently the Chinese consul, his wife, and fifty friends attended the premiere of "God of Creation" with a Mandarin sound track. They all announced they were delighted with the picture. The Cantonese sound track will be finished shortly. These films will reach more Chinese with the gospel than have ever been reached at any time previous!

"God of Creation" goes to Japan, too. Retaining its English sound track, it will be sent to Japanese universities through General Harrison, deputy chief of staff under MacArthur. Missionaries in Holland, England, India, Africa, and Latin America are also clamoring for the film.

ORDAINED TO THE GOSPEL MINISTRY

Andrew Helmbold '44, was ordained at Plymouth, Pa., on September 12. He has accepted a call to the Paxios-Augusta charge of the Evangelical and Reformed Church and will reside at Sunbury, Pa., Route 1.

Milton D. Landis '48, was ordained at Souderton, Pa., on August 27, at the Grace Bible Church.

AT HOME

C. R. Williamson '37, and *Mrs. Williamson '37,* have written of the passing into heaven of their youngest child, Kenneth, age four, Sept. 3 from his home in Arena, Wis. He had been ill since March with lympho-sarcome, a type of incurable cancer.

DR. TORREY AND THE ALUMNI ASSOCIATION

A letter in Dr. Torrey's handwriting dated April 14, 1925, from Jamestown, N.Y., reads: "I gladly accept my election as an honorary member of the Moody Alumni Association, and enclose my subscription to the constitution."

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FELLOWSHIPS

If you have a Moody Alumni Fellowship in your area, please let us know, as we are eager to have a complete list of the organized groups. If there is no fellowship group in your area and you are interested in getting one started, write to the Alumni office. Remember our goal

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OFFICERS OF THE DES MOINES ALUMNI FELLOWSHIP

(Left to right) President, Harold Scholes '46; secretary and treasurer, Marjorie Raidt '41; vice-president, Harold Young '38.

in the next eighteen months is thirty organized fellowships.

Des Moines, Iowa

Des Moines Fellowship met in the Y.W.C.A. October 1 and elected officers for the coming year.

President, *Harold Scholes '46,* Ames, Iowa.

Vice-president, *Harold Young '38,* Des Moines, Iowa.

Secretary and treasurer, *Marjorie Raidt '41,* Des Moines, Iowa.

They will meet twice a year.

St. Paul—Minneapolis

Meeting was held in Union Gospel Mission October 15. *Herbert Lockyer, Jr.,* and *Lawrence E. Pearson* spoke. The Institute film "Against the Tide" was shown. Officers elected were:

President, *Ben Haglund '47,* Minneapolis, Minn.

Vice-president, *Blytha Beck '48,* Minneapolis, Minn.

Secretary, *Irene Faffler '47,* St. Paul, Minn.

Treasurer, *James Austin '35,* Anoka, Minn.

Dallas, Texas

Meeting was held at Y.M.C.A. October 25. Dr. P. B. Fitzwater, of the Institute, brought the message.

Alma, Neb.

Meeting was held at the Congregational Church, October 28 and 29. *Herbert Lockyer, Jr.,* spoke and showed the film "Against the Tide." The officers are:

President, *Albert Mygatt '05.*

Vice-president, *Clay Deaver '41.*

Secretary and treasurer, *Evelyn Stark '42.*

New York City

Meeting was held at Calvary Baptist Church October 25. Dr. Culbertson was the speaker.

Chicago

Meeting was held November 16 in the Institute dining room. Ken Taylor, of Moody Press, spoke. *Sam McDill* presided at the meeting.

Peru, South America

In the Upper Amazon Valley a group of former students met for dinner and the organizing of a Moody Fellowship Special feature of the evening was a cake decorated in the school colors, bearing the emblem of M.B.I. Before cutting the cake they all stood and sang the Fellowship Song. Some of the evening was spent in browsing through past numbers of the *Arch* and recalling the good times had at M.B.I.

Those present were: *Harry W. Stahl-*

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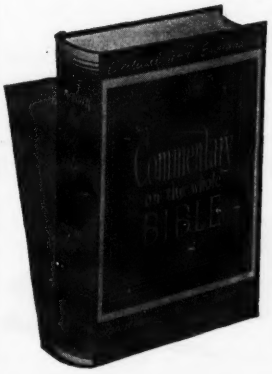

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man '26, Ernest B. W. Olsen '29, Orville A. Floden '43, and *Mrs. Floden '43, Mrs. Blakely Rogers (Mary Shute '43), Edna B. Hull '44,* and *Helen J. Paige '45.*

ALUMNI ASSOCIATION BROADCAST

Beginning in January, the Alumni Association will sponsor a radio program every Thursday from 4:00-4:30 P.M., over WMBI—AM and FM. The program will open with the singing of the great school hymn, "Great is Thy Faithfulness," news will be reported of the Alumni rallies, and a Bible message brought by a former student.

If you are within the range of the broadcast, listen in and let us know your reactions. We thank Robert Parson, director of the Radio Department, for his help in the new Alumni venture.

ALUMNI WEDDING BELLS

Robert William Erlandson '45, and Joan Marcia Van Zee, Sept. 2, in the First Reformed Church, Prairie City, Iowa.

John A. Gration '48, and *Dorothy Harpel '47,* Aug. 2, in the Elm-LaSalle Church, Chicago, Ill.

James E. Simpson '32, and *Gladys L. Brown '33,* Sept. 27, in the office of Dr. P. B. Fitzwater at the Institute.

Arthur Carl Sommerville and *M. Irene Cochran '38,* Sept. 24, Paris, France.

Edward A. Pfnister '48, and *Alice C. Pater '41,* Aug. 12, at Geneva, Ill.

BIRTHS

To *George A. Salstrand '31,* and *Mrs. Salstrand (Candace I. Benson '33),* a daughter, Candace Georgene, Oct. 16, at Fort Wayne, Ind.

To *Herbert Scott '36,* and *Mrs. Scott (Pauline E. Mauch '35),* a son, John Timothy, May 30, at Grand Rapids, Mich. This is the fourth son in the Scott family.

To Malvern Hoyt and *Mrs. Hoyt (Lois Reynolds '43),* a son, Timothy Malvern, Sept. 7, at Rives Junction, Mich.

To *Joseph Wagnell '40,* and *Mrs. Wagnell (Frances Schwarsbart '44),* a son, Mark Henry, Sept. 30, at Rockville Centre, N.Y.

To Elston L. Fowler and *Mrs. Fowler (Dorothy Onalee Osborn '41),* a son, Philip Lee, July 9, at Crawfordsville, Ind.

To Robert Smith and *Mrs. Smith (Dorothy L. Lyon '37),* a daughter, Ruth Winifred, Nov. 13, at Jos, Nigeria.

To William B. Lester and *Mrs. Lester (Betty Bachman '40),* a son, John Allan, April 3, at San Jose, Costa Rica.

To *Charles Adams '42,* and *Mrs. Adams*

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(H. Eleanor Gillam '38), a daughter, Nancy Marguerite, Sept. 29, at Orrville, Ohio.

FROM YOUR EXECUTIVE SECRETARY'S DIARY

It has been a joy to minister in the following places. If at any time I can help you as a former student, please do not hesitate to get in touch with me at the Alumni office.

September 18—Valparaiso, Ind., Youth for Christ

September 19—Taylorville, Ind., Community Church, William Badger, pastor

September 30—Institute employees' dinner and fellowship meeting

October 1—Des Moines Fellowship

October 2—Visited Drake University alumni office

October 3—A.M., Saylorville, Iowa, Baptist Church, Harold Young, pastor
P.M., First Federated Church, Bonduran, Iowa, Merle Boath, pastor

October 13—Norwood Park Baptist Church, Chicago, Lawrence Pearson, pastor

October 15—Twin Cities Fellowship, St. Paul

October 17—Lake Harriet Baptist Church, Minneapolis, Dr. G. Carlson, pastor

October 25—New York Fellowship, Calvary Baptist Church, New York

October 28, 29—Nebraska Fellowship, Alma, First Congregational Church

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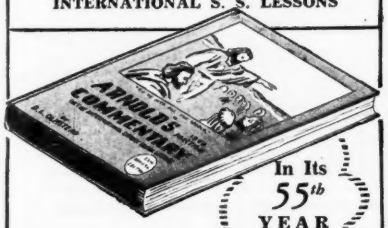

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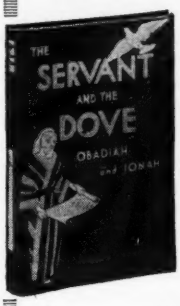

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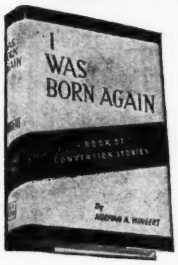

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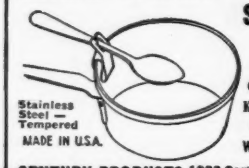

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That Dangerous Age

[*Continued from page* 261]

age—the dangers of old age? At that time there is little sowing but much reaping. It is the wisdom of God that cautions us to remember that some day even the youth will be old. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1).

Old age can be the most satisfying and beautiful part of life when we can say to our hearts and to our God, "I was not disobedient unto the heavenly vision" (Acts 26:19), and "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). The crown of real joy is first the possession of the faithful heart before the crown of life is placed on the head of the faithful servant.

We need not dwell on the tragedy of the reaping by those who have sown to the wind. There is a couplet that goes like this:

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

Now just what is the "dangerous age"? To you it is your own present day. Yet nothing need cause us to fear it if we know the power of the presence of Christ in our lives and if our steps are ordered of the Lord; for you see, they lead straight to the Father's house if we walk in paths of righteousness with Him.

Satan Seeks Opportunity

[*Continued from page* 248]

lation, which speaks of the conquering saints of the tribulation yet to come, how they will "overcome by the blood of the Lamb, and the word of their testimony." Here again, the blood speaks of victory, Christ's victory obtained at Calvary. The word of their testimony speaks of their personal appropriation of that victory on their behalf, and of their proclamation of it to the whole world.

Thus we see it is Christ's blood that has overcome the world, the flesh and the devil for us; and if we abide in Him, He will keep us from giving place to the devil or his emissaries. Our Saviour said shortly before Calvary, "The prince of this world cometh, and hath nothing in me." We too may be able to say this, if we abide in Him, remembering that there was no faculty of the Lord's being, no thought of His mind, no look of His eyes, no affection of His heart, no deed of His hands, no walk of His feet in which Satan could find anything to lay hold of or use. Thus He had perfect victory, and we in Him.

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A Personal Missionary Program [*Continued from page* 257]

saves both sugar and time.) Or books. Look over your shelves and see if you can't spare some. Anyone enjoys the relaxation of a good book, and it would be a rich joy to receive some of the Christian classics that have recently been reprinted. The rate for mailing books is extremely low!

Perhaps you would like to send candy. I sent some candy to a missionary and when she thanked me, she said the missionaries at her station allowed themselves one piece—every fourth day. That ought not to be! Why should the missionaries be denied such simple pleasures? There are so many things which they have to sacrifice that we should make an effort to send them the small pleasures. To mail candy, fill an empty coffee can with candy that is wrapped separately. If you send chocolates, wrap each piece in wax paper. Put on the cover, seal with adhesive tape and wrap as any ordinary package.

MISSIONARIES ALSO ENJOY receiving new material which they can use in their teaching. They use Scripturegraphs much of the time with the natives who can't read, and need new figures from time to time. (Color the figures before you send them. No matter how busy you are, they are still busier trying to reach hundreds for the Lord.) Or send Sunday school Bible pictures to give to those who come to mission meetings.

It isn't expensive to send things to missionaries. The postal rate to China is 22 cents a pound. Your postmaster will gladly tell you the rate to the other countries. You do have to make out a customs declaration card, and be sure to mark your package "unsolicited gift." It is better to send two or three small packages than one large package, because smaller ones are not so likely to be stolen.

If you send a package to a missionary, some one is sure to warn you not to do it by saying the duty is too high. That may be true if you send things in large amounts, but it does not seem to affect small packages. However, it is best to wash clothes first, so that they come under the classification of "used," and to put a very nominal price as the cost of anything sent. Because of this bugaboo, I have written missionaries and offered to pay the duty, but always they replied either that there was no duty, or that the duty was so low it wasn't worth mentioning.

It is really vital that more Christians adopt missionaries, because at the present time, with the unsettled world conditions, it is becoming more and more difficult to get large shipments through the government red tape. Blue Cross shipments were held up for months in India because the new government couldn't find a Blue Cross. (Blue Cross is a term used to designate missionary or hospital supplies.)

Missionaries in South America can use old greeting cards. (I use the term greeting cards because that includes Christmas cards as well as cards for other special occasions.) One missionary was transferred to a new town and used the cards in her door-to-door visitation work. The people listened to her invitation to the meetings because she gave them the bright cards for pictures on their walls. At Christmastime she gave the used cards to everyone who attended the meetings. She could use hundreds of cards if they were sent to her.

A few simple rules should be followed when sending cards. Throw away those which have long messages written on the back, because the postal authorities consider them letters and will not pass them as printed matter. Cut off the short messages also, though you can leave the written name on. Mail them in a manila envelope that closes with a clip. Don't use a custom declaration but do write "Printed Matter" on the envelope. The rate is so cheap that no matter how often you mail such cards, it will still surprise you.

DID YOU EVER notice the hours Christian women waste? The next time you are at a gathering of church women notice the time they spend talking with their hands idle. Have you wished there were some polite way you could redeem this time? Try knitting. You can learn to knit simple patterns without looking at the work. I heard of a woman who learned to knit with her hands behind her back so that she could give her attention to the person to whom she was talking. This woman made the effort because she was anxious to knit for soldiers. We can knit for missionaries. The blind knit. It only takes practice to knit without watching.

May I recommend "soakers" as simple to make and always needed. You will find a place for as many as you can knit in your spare time. Missionaries and their converts frequently have babies, and each baby needs from two to a dozen, varying with the climate.

There are several ways that you can get money to carry on your personal missionary program. You could use your tithe, but as we are supposed to give tithe and offerings, it is nice to make this our offering.

If your income is limited, isn't there some extra job you can do in your neighborhood, such as baby sitting, or caring for a lawn when the neighbor is away? Or before you go out to buy something, decide what you can afford to pay for it; then hunt for something a little less expensive and give the amount you save to the Lord. Or deny yourself something. One of my friends has an old-fashioned wall telephone. She wanted one of the new, more convenient hand sets. She saved the money for it; then decided to keep the wall phone and give the money to the Lord. If we really mean business with the Lord, we will be willing to deny ourselves to give to Him.

One especially nice reward for having your own missionary is the joy of praying for him. You will enjoy praying for missionaries so much more when you know the definite needs and the *answers*. And as you pray, and come to know your missionary, you will love him as one of your own family—and isn't that what he is, your brother in Christ?

But the best part of having a personal missionary program is that it is scriptural! In I Corinthians 16:15 Paul says, "They have *addicted* themselves to the ministry of the saints."

"Christmas where children are hopeful and gay . . ."

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Monthly

Mixed Marriage Mix-up

By REV. WALTER F. RIBBE

"Love is blind!" At least it can be demonstrated that love has some blind spots. One of these is its tendency to provide easy justification for the marriage of Protestants to Roman Catholics.

Such "mixed marriages" are common and the effects far-reaching. Parents and young people should be alert to the pitfalls that beset such an amalgamation. We may be certain that the blind spot is only temporary; and the enlightenment, however gradual or long delayed, is sure to reveal the tragic consequences of such a union.

You have probably met John. He belongs to a Protestant church, possibly your church. You may not know his friend Mary, but she is worth knowing. She has the qualities a wide-awake chap is looking for: beauty, vivacity and good sense. John met her at school and fell in love with her almost at once. They had several dates. Then one day he invited her to attend church with him. She replied, "I should like to, but I am a Catholic. I'm broad-minded, though, so that shouldn't make any difference to our friendship." So they agreed to disagree.

Friendship ripened into courtship. John kept hoping that Mary would some day attend his church, but she was firm in her stand. Though she respected his religious convictions, she was born a Catholic and would remain one till she died. If they were to be married, it must be on the basis of mutual forbearance in this matter of religion. To this "common-sense" solution, though he had lingering doubts as to the wisdom of it, John at last assented, and they became engaged.

Having decided to marry, they begin to consider the things that make for success in marriage. They read books that explain the physical and psychological laws of connubial harmony. They inquire concerning the laws of the state relating to marriage. Then they discover another law which they have not previously taken into account, the canon law of the Roman Catholic Church. This law, they are to learn, says many things concerning their marriage.

Friendship ripened into courtship

Lambert Photo

Mary brings out her catechism, and they read in it about the sacramental nature of matrimony and the right of the Church to legislate on the subject. Then they come upon the statement: "The Church does forbid the marriage of Catholics with persons who have a different religion . . ."

Just like that! The Church has a right to make laws. This is one of the laws. "We may not marry!"

But there must be some provision. They know of couples that have married. Oh, yes, there it is. One of the articles prescribes conditions under which the Church grants a dispensation for mixed marriage. They breathe easily again.

John reads silently for a moment, his brow becoming furrowed as he proceeds. Then he looks up. "Mary, darling, I don't like this. Why, it's like having a third party tell us what we may do. If my pastor marries us, we shall have to make promises only to one another, and not to an outside party. What do you say?"

For answer Mary takes the book from him. She reads the article describing the conditions. She doesn't like them either, but the statement ends with the words: "The marriage ceremony must not be repeated before a heretical minister. Without these promises the Church will not consent to a mixed marriage, and if the Church does not consent the marriage is unlawful." She reads the next article: "Catholics who marry before a Protestant minister incur excommunication . . ."

Poor Mary! To her the sacraments of the Catholic Church are the means of salvation. It is a serious matter to be denied the sacraments of penance and holy communion. Furthermore, to have her Church declare her marriage "unlawful" would mean that in the judgment of the Church and of many of her friends they would be living in sin and their children would be illegitimate. As she reads, she weeps.

They plan to visit Father O'Brien to talk over the matter. At first he is intent on converting John. When John makes it plain that he will not change, the priest turns to the terms on which a mixed marriage may be contracted. John must first take a course of instruction in the teachings of the Catholic Church. (The priest repudiates John's suggestion that Mary take a similar course in the tenets of his church. That is absolutely forbidden.) After instruction, both parties will be required to sign an antenuptial agreement, which, with other considerations, will be the basis on which the bishop will grant a dispensation to marry.

This agreement, to be signed in the presence of the priest and two witnesses, is difficult for John to accept. In addition to agreeing to abide by the rules of the Church concerning divorce, they must promise that all their children "shall be baptized only in the Roman Catholic Church, and shall be educated only in the Roman Catholic faith." John must promise that he will not interfere with Mary in the free exercise of her religion, and that, in the event of her death, he will carry out the provisions regarding the children. Both of them must further agree to give the head of the diocese the right to enforce these promises, and, in the event of violation of them, "empower him to give full force and effect to the agreements." The promises, moreover, are to be binding on their executors, heirs or next of kin.

Besides all this, Mary will be required to sign a separate agreement to continue to practice faithfully the Catholic religion, to observe its rules against birth control, and to seek by all means to convert her husband to the Catholic faith.

Certainly John had not bargained for all this when he fell in love and proposed to this sweet girl. All he desired was to marry Mary. Now he discovers that he must enter upon a contract with a prelate of a church in whose tenets he does not believe; a contract more binding than the marriage vow itself (for that ceases at the death of either party); a contract binding him, if his wife dies first, and their heirs or relatives, if they both die, to rear his children, his own flesh and blood, in a religion that denies validity to his faith and will teach them that their father is a lost soul.

Perhaps John has had enough. If, however, he feels that his love for Mary outweighs all other considerations, he may be ready to go through with it in spite of all this. If so, he will discover that the Church has yet further humiliation for them.

The dispensation allowing the priest to marry them also binds him to demonstrate the Church's displeasure by a prescribed attitude of "coldness." He is forbidden to celebrate the nuptial mass. The wedding may not take place in the church, nor even in the sacristy (vestry). The clergyman is not allowed to don his sacred vestments. He must wear his ordinary clothes and perform the service in the rectory. He is not to use holy water, nor bless the rings, nor pray. They will repeat the marriage vows. He will pronounce them man and wife. The Church will call their marriage "lawful." That is all!

John, have you had enough? Or will you sign away your right to be head of your own family and commit to others the spiritual training of your unborn children? Will you allow others to harden Mary against your Christ and make her your spiritual enemy before you marry her? Will you accept the Church's dictum that your wife and children may not even be buried in the same cemetery with you? Will you so readily lay aside your future peace of mind and your fellowship with Christ?

Christian homes are built on the foundation of mutual faith in the Lord Jesus Christ. Devaney photo.

Yes, John, you must consider Christ in this. For though Mary is under the jurisdiction of Roman canon law, you are under the rule of Jesus Christ. The Bible is your guide book, and obedience to its instructions is the only wise and safe procedure. The question, Who is to marry us? is not nearly as important as the question, Is this God's will for my life?

You ask, "What light does the Bible shed on my problem?" If you seek for it you will find a great deal. In the Old Testament God's people were forbidden to marry people of other religions. The evil results of such marriages are often mentioned by Moses, the historians and the prophets. The New Testament consistently indicates that Christians are to marry those of like precious faith. Then there is the admonition that a believer is not to be "unequally yoked" with an unbeliever, a principle that is certainly applicable to the problem of mixed marriage.

Our nation, John, needs Christian homes. Such homes cannot be established on mere physical satisfactions plus the submission of a true Christian to the arrogant claims of Roman Catholic canon law. Christian homes are built on the foundation of mutual faith in the Lord Jesus Christ and mutual love of the Word of God and prayer, plus the love and trust and consideration that should always characterize family life.

Yes, John, love has a blind spot. Wake up, or it will wreck your life!

The Christian must remember that the soul above all else is to be kept clean. Sin stains the soul before it touches the mind or the body.—Floyd W. Tomkins.

What Makes Christmas

'Twas not the angels' singing
  That gave the Christmas thought
Nor yet the gold and incense
  Which the Wise Men had brought.

'Twas not the star that led them
  Upon their unknown way;—
It was the birth of Jesus
  That made the Christmas day!

So it is not the presents
  That make our Christmas day;
'Tis not what we receive that counts,
  But what we give away.

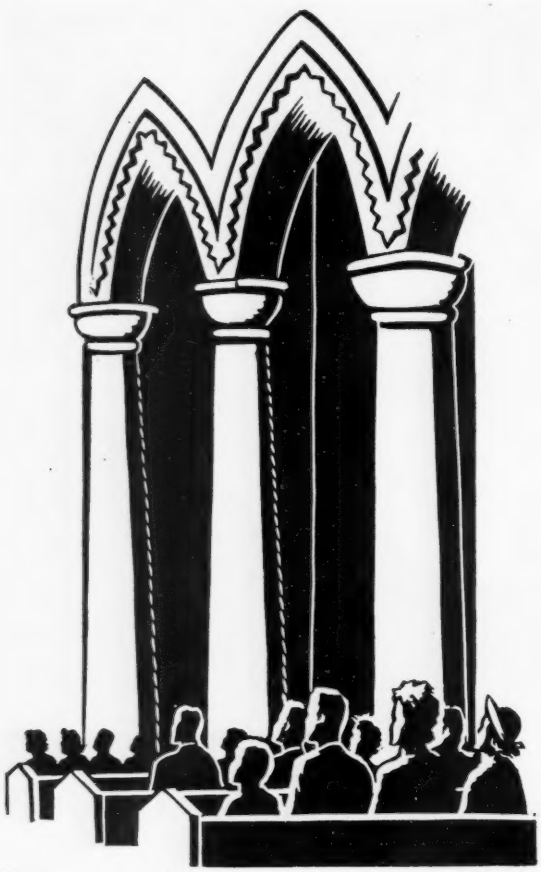
The joy of loving service
  Makes all the day seem bright,
The thought of others' pleasure,
  With self put out of sight.

Oh, never mourn that Christmas
  Comes only once a year,
Because it is our giving
  That brings the Christmas cheer.

Then keep the Christmas spirit
  Within our hearts alway,
And through the year thus make it
  A Christmas every day.

—Annie Johnson Flint

Humility is perfect quietness of heart. It is never to be fretted or irritated or sore or disappointed. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a sea of calmness when all around and above is in trouble.—*Andrew Murray.*



Harmon

I Was Born Again!

By BERNARD R. DeREMER

Most Christians can trace God's hand in bringing them under the influence of the gospel. Here is an interesting testimony which might be the same as yours.

SEPTEMBER, 1940, found me working for a well-known uncle in the nation's capital, and entering that great institution of higher learning named for the Father of our Country, George Washington University. The week of September 23 was an unusually trying one, because of registration at the university for the first time, with all its problems, and attendance at classes in an entirely new environment.

This was my first college experience, and it was a far cry from high school in a small western Ohio town! I was now in the midst of an experience which "thrilled me, filled me with fantastic terrors never felt before" (to use a bit of hyperbole).

At that time, my religious background was not very impressive. As a child I had attended Sunday school and church, but for several years I had not been in the habit of going to church. Then in 1940, I attended for a while a small Lutheran church near where I roomed. I went because I thought that going to church would make it just that better for me in the far-off but inevitable day of judgment before God. I guess I thought God would get along better because I was going to church!

But frankly, as a twenty-year-old American, *presumably* a Christian, living in a so-called Christian land, I had no conception at all of a relationship to God, and of what being a Christian really meant. I cannot recall ever having given a conscious thought to the salvation of my soul; but as a result of my home teaching, I had grown to believe that if I did the best I could morally, and tried to keep the Ten Commandments, I would probably go to heaven when I died. After all, what more could be asked of me than the best I could do? Besides, nobody else I knew (except a few religious fanatics) was concerned about eternity, so I wasn't either.

Against this background, by far the greatest event in my life occurred on September 29, 1940.

I spent the bright sunshiny morning of Sunday, September 29, in Dupont Circle, struggling to assimilate some difficult facts about Paleolithic man. I was rather discouraged and disgusted with the whole idea of a college education (especially working my way through and attending evening classes), but I looked forward to supper that evening with friends as a pleasant diversion.

At this supper, I met Bob Wyatt, a recent graduate of Moody Bible Institute, Chicago, and a prospective foreign missionary. That night he was going to attend an evangelistic meeting conducted by the noted scientist, author, and preacher Dr. Harry Rimmer. Because my interest in the speaker had been sufficiently aroused, I consented to attend the meeting. As I look back now, I can trace God's hand in every detail connected with getting me under the sound of the gospel, and how I marvel at it!

Bob and I went to the meeting. I suppose I enjoyed the song service; I know I enjoyed the sermon that followed. I cannot recall title or text, but I know full well the substance of the message—a debt once paid cannot be charged again! In every possible way, the speaker drove home the vital truth that Jesus Christ, the Son of God, had died upon the cross for the sins of the world, and that those who accept Him as their own personal Saviour are *saved*—their debt of sin has been canceled, and cannot be charged against them again!

During the service, I noticed somewhat strange and unusual emotions stirring within me. Strange and unusual they were to me then, but now I understand perfectly—the Holy Spirit of God was moving upon my heart, convicting me of my sins, and trying to get me to place saving faith in the Lord Jesus Christ (John 16:8, 14).

At the conclusion of the message, a hymn was sung, and anxious souls were invited to come forward to receive Christ as Saviour or to discuss further the matter of their salvation. During this song, the intensity of my conviction deepened, and I actually felt for a while as though I were on fire inside! However, by a mighty effort, I resisted the impulse to go forward.

Now, I did not know one word of the Bible at that time, or one point of theology, but I did know that I wasn't right with God, and that I ought to get right with Him; nevertheless, I still said "no" in my heart. I hoped that perhaps after church these strange feelings would abate, and I could dismiss the whole business. (Thus, I suppose, Satan believed that his master weapon, procrastination, had worked again.)

As we rode home, Bob opened the conversation along spiritual lines by asking me whether I had accepted Christ as my Saviour. "Well," I replied, "I have

always believed in God, and have tried to keep the Ten Commandments. [What a singularly inept answer! I have received it myself dozens of times since in doing personal work.] But somehow—I didn't understand it—I felt as though I ought to go forward tonight."

He, of course, knew how bewildered I was, having himself passed through a somewhat similar experience before coming to Christ as Saviour a few years before. He suggested that we stop and talk about the matter. I readily agreed, so he parked the car, and from his open Bible pointed out to me God's plan of salvation.

He talked with me a long time. I asked questions from time to time, and it seemed as though gradually I began to understand what it was all about. But it was so different from anything I had heard before! And I still did not know exactly what I was supposed to do about it.

After talking with me and reading from the Bible, he suggested we pray together. We bowed our heads, and he first led in prayer. (To me prayer had always been something abstract and unreal, and God had been a Person far, far away; but I noted that to Bob prayer was a means of communication between him and a God who was personal, real, and near at hand!)

Then Bob suggested that I pray aloud. I was willing, so I started. "O God . . ." But I got no further! Words simply wouldn't come! And I had a most awful sensation of choking, of not being quite able to surmount an obstacle in front of me. (This, of course, was Satan's last frantic, futile effort to prevent my salvation—II Cor. 4:4-6).

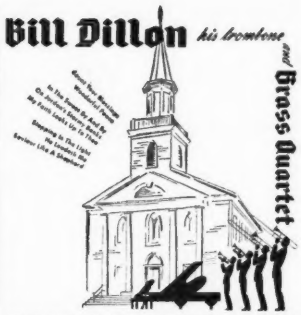
Bob prompted, "Tell the Lord you know you are a sinner; that you believe Christ died for *your* sins; and that tonight you want to accept Him, trust Him, as your own personal Saviour, and want God, for Christ's sake, to forgive you, and save you."

I did, and as I was praying thus, an ineffable peace flooded my soul. A great burden—my sins, lifted completely! Presently, when I had finished, I looked up, and it seemed as though out in that 10:00 P.M. darkness I could see a light dawning! Well, a greater light than morning sun had dawned for me; my soul had been saved—I had been born again (John 3:3), and translated from spiritual darkness to light (Col. 1:13; I Pet. 2:9)!

I have rejoiced ever since that September 29, 1940, ever dawned, and that I ever came as a poor, lost, hell-bound sinner to the feet of Jesus Christ, and took Him as my own personal Saviour! How different my life has been since then! How infinitely more worth while is life in Him, with Him, and for Him!

And so I want to invest my life as a missionary of the cross in some far-off land of heathen darkness, telling those who are lost, without hope, and without God in the world, the good news that Jesus saves! And then, some day, I will, according to His Word, go to meet Him in glory, to be forever with Him—all because, on September 29, 1940, *I was born again!*

Bill Dillon *his trombone* *and* **Brass Quartet**



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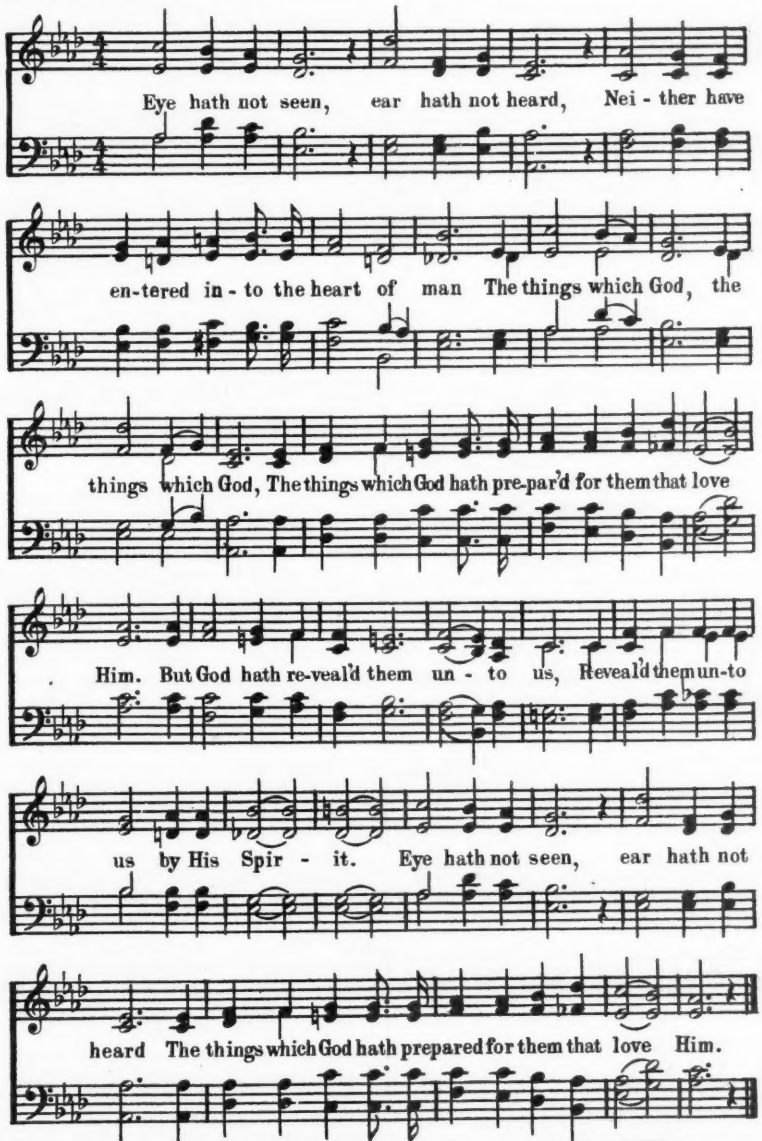
‹‹ NEW CHORUS OF THE MONTH ››

This month we present another hitherto unpublished chorus by Frances Johnston Roberts, a composer who has given us many singable numbers. Like the chorus which appeared in the September issue, this is a musical setting for scriptural words, and we believe that many will greatly enjoy the use of it.—Wendell P. Loveless

Eye Hath Not Seen

I CORINTHIANS 2:9 — FRANCES JOHNSTON ROBERTS



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How I Ascertain THE WILL OF GOD

By George Mueller

Surrender your own will

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not depend on feelings

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek, the Spirit's will through God's Word

3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

Note providential circumstances

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray

5. I ask God in prayer to reveal His will to me aright.

Wait

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving the most important issues, I have found this method always effective.

MEMBERS OF CHRIST'S BODY

Someone suggested to an old Scottish saint, that although in His hand, she might "slip through His fingers and be lost." "Nay, nay," she replied, *"that cannot be, for I am one of the fingers!"* She remembered the words "concerning the saints," *"We are members of his body, of his flesh, and of his bones"* (Eph. 5:30). If one particle of that "body" were missing on that day, it would be imperfect forever! An impossibility! Well saith the Revised Version, *"No one* shall snatch them out of my hand."—Hy. Pickering.

Chalk Illustrations for Messages

By James F. Harrison

A CUP OF WATER

I. Given in His Name (Mark 9:41a)
II. Given Not in Vain (Mark 9:41b)

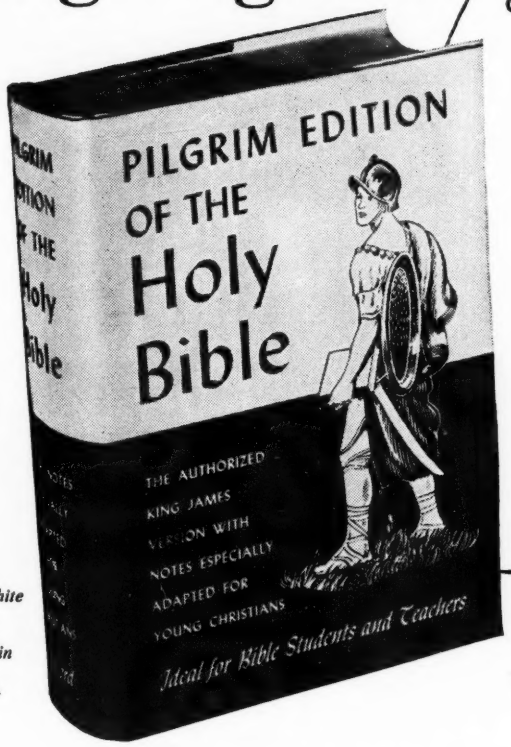
GOD'S PROVISION

I. The Lamb for Abraham (Gen. 22:7, 8, 13)
II. The Lamb for Any Man (John 1:29)

The sketches which appear with this article were submitted by students, and were not necessarily original with them.

An alibi is an excuse for not doing our duty, which we are trying to make sound plausible.—Roy L. Smith.

Young Pilgrims on your Christmas list



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